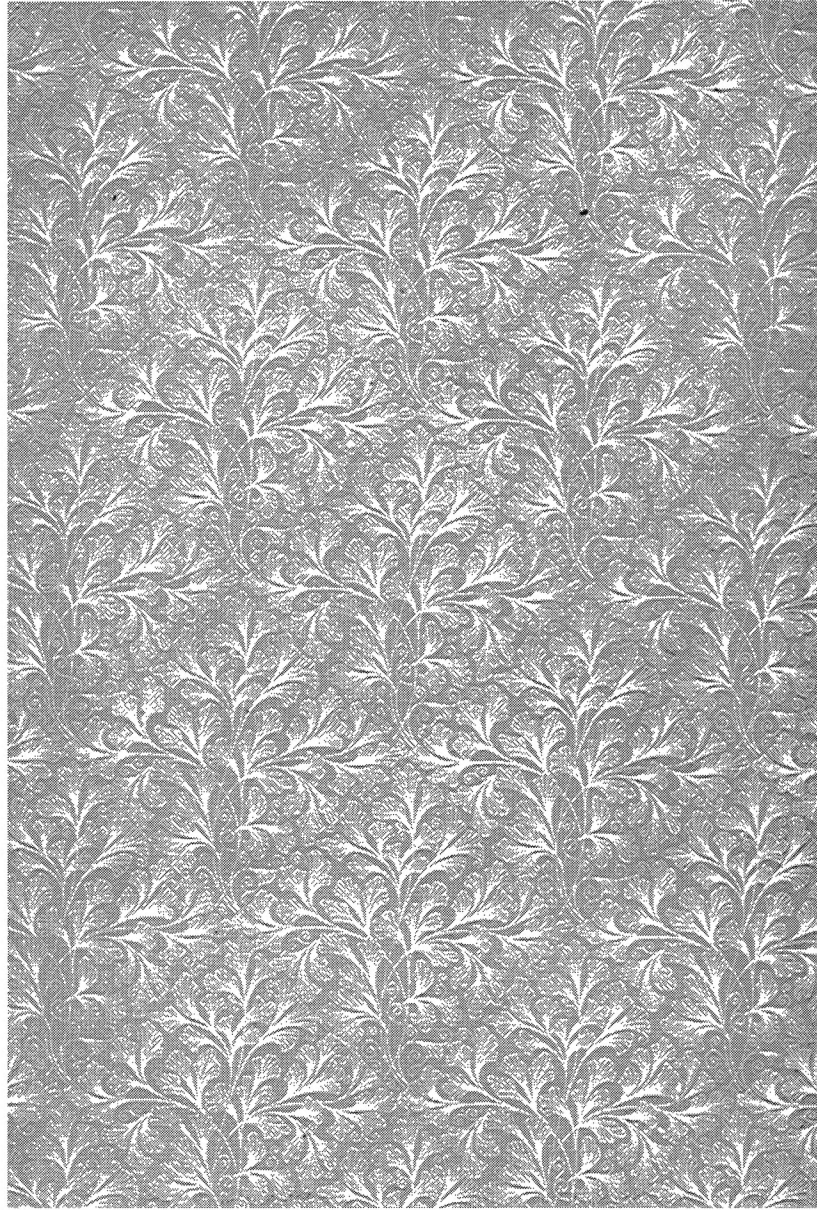






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SELECTIONS  
FROM LUCIAN

With Introductions and Notes

BY

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Ἡ μὲν ἀρετὴ ἐν ἔργοις δήπου ἐστίν, οἷον ἐν τῷ δίκαια πράττειν καὶ  
σοφὰ καὶ ἀνδρεῖα. — *Hermotimus*, 79.

Boston

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TO  
MY BROTHER,  
THE REV. THEODORE B. WILLIAMS,

AS A SLIGHT TOKEN OF INEXPRESSIBLE REGARD,

*This Book*  
IS AFFECTIONATELY INSCRIBED.



## PREFACE.

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THE text of this edition is in the main that of Sommerbrodt. Where his emendations, however, seemed unlikely or unreasonable, they have been discarded for the ordinary reading, or for that of Jacobitz or Fritzsche. Cobet's valuable readings have been constantly consulted. Attention is called in the Notes to the more important variations.

The general Introduction has been made long and full, of set purpose. It is believed that the student's interest and enthusiasm in an author are quickened by knowing about his personal and literary history, and by understanding the conditions under which he wrote and the purpose of his writings. So little in the college curriculum brings the student into connection with the second century of our era that it was felt necessary to dwell more at length upon the characteristics of the times than might otherwise have been deemed advisable.

The special Introductions to the several selections will, it is hoped, be found useful in putting the student in sympathy with the surroundings and the object of the piece, and in stimulating his curiosity to make the acquaintance of the piece itself. The running summaries interspersed through the Notes are designed to contribute to this same end.

The Notes may seem rather ample to some ; but they have been intentionally so made, as it is thought that Lucian will be used especially for rapid reading, — a purpose for which the style and subject-matter of his writings peculiarly fit him. Grammatical difficulties have been explained, with copious references to the standard grammars. Attention is constantly called to peculiar Lucianic constructions and words, and to other late usages. Historical, archæological, philosophical, and mythological questions have been succinctly discussed, with references to the original authorities or authoritative modern treatises. References to others of Lucian's writings not found in this volume have been abundantly added. Sentences, single expressions, and words have been often translated. It has been attempted in every case to make the rendering perfectly accurate, and at the same time to put it in correct and idiomatic English. The Editor has no belief in that excessive literalism of translation which, in its over-anxiety to reproduce the letter, allows the delicate aroma of the spirit of the original to escape. It is confidently believed that the student will be greatly assisted in freeing himself from woodenness of rendering by judicious help in the notes, such as the Editor hopes may be found in the present edition.

The Editor has made free use of the material accumulated by his predecessors wherever he has found anything which he considered valuable. It is often so difficult to discover to whom notes and illustrations are originally due, that special credit has seldom been given. It is thought that this general recognition of indebtedness will be deemed sufficient. The Editor is under special obligations, however, to his friend, Prof. S. R. Winans, Ph.D., of Princeton, whose experience and

criticism have been of repeated assistance to him in forming an opinion upon many a perplexing point, and who, with rare kindness, has read the proofs of the entire book, making everywhere invaluable suggestions. The Editor is also happy to acknowledge in this public manner the courtesy of the Faculty of the North-Western University, at Evanston, who placed at his disposal their superior classical library.

It is hoped that this edition may prepare the way for a wider use of Lucian as a text-book than has yet been the case in this country. His modern tone, his felicitous style, his strong common sense, his abounding humor, make him delightful reading; while the picture of the times which his pages present to us gives us, as nothing else can do, a notion of the social, moral, and religious forces so strangely active in the Roman world, when Paganism was making its last desperate struggle for life, and the pure doctrines of Christianity were quietly beginning their work of social regeneration.

CHARLES RICHARD WILLIAMS.

LAKE FOREST, ILL.,  
*July*, 1882.





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## GENERAL INTRODUCTION.

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### I. LIFE OF LUCIAN.

WE are indebted for all we know about the life of Lucian to the few details concerning himself which he has incidentally introduced into certain of his writings. The 'Dream,' the 'Apologia,' and the 'Twice Accused' furnish us with most facts; but nothing like a continuous narrative of his career can be given. Philostratus, his contemporary, who wrote 'Lives of the Sophists,' makes no mention of him; and not unreasonably perhaps, for Lucian's great fame was made after he had abandoned those pursuits which fairly entitled him to that appellation. In the next centuries he was neglected or ignored, from the bigoted belief that he was an enemy of Christianity; and what notices we possess are for this reason superficial and erroneous. A brief account is given by Suidas, who styles him the 'blasphemer,' and reports that he met his death by being torn to pieces by dogs; expressing furthermore the pious belief that his sufferings for the harm he had done the cause of Christ did not end with this life, but that he 'would be in the life to come an heir of the everlasting fire along with Satan.'

What we can gather from Lucian's own writings may be stated in the following narrative. He was born of Syrian parents at Samosata,<sup>1</sup> the capital of Commagene, the northernmost district of Syria, — a city of some importance, situated upon the right bank of the upper Euphrates. The date of his birth is unknown, but there is great reason<sup>2</sup> for believing it to have been about 120 A.D.

<sup>1</sup> Cf. Piscat. 19; De Hist. Conscri. 24.

<sup>2</sup> See Smith's Biographical Dictionary for full discussion of chronology.

He lived till the end of the century. His parents were in humble circumstances; so that, when his school-days were over, it was decided, after a family council, that he should be put to learn a trade, in order that he might as soon as possible become self-supporting.<sup>1</sup> He was consequently apprenticed to his maternal uncle, a statuary and stone-mason, — his early aptitude for moulding figures out of wax giving his father hope that he would soon master the art and achieve distinction therein. But this hope was doomed to speedy disappointment. The lad entered the studio with eager aspirations, but his first experience sufficed to dissipate them. He was set to polishing a slab of marble, but in his awkwardness or over-zeal he bore on too heavily, and the slab broke under his hands. At this the hot-tempered uncle caught up a whip lying conveniently near, and gave him a rather serious 'initiation,' as Lucian humorously says, into his new career. The boy broke away from him and ran home, sobbing and wailing, and winning the ready sympathy of his mother; who grew angry enough at her brother as the young runaway maliciously added to the narrative of his flogging, that his uncle did it out of pure envy, foreseeing already how much he would one day surpass him. The night after this adventure he sobbed himself to sleep, in bitter memory of the events of the day; and there came to him — so he fabled in after years — a wonderful vision, like that which Prodicus had imagined for the young Heracles, in which 'Statuary' and 'Culture' appeared before him in bodily shape, and pleaded with persuasive eloquence their respective causes. With impulsive enthusiasm he surrendered himself to 'Culture,' and with her journeyed in dream over land and sea, gaining a foretaste of the success and glory that awaited him. Although the 'Dream' is only a graceful fiction, yet it is no doubt true in so far as it indicates that Lucian's youthful imagination was at this time fired by some means to a hope of literary eminence, and the ardor with which he had first turned to art was converted with increased intensity into ambition for the laurels that letters confer.

<sup>1</sup> Cf. the opening sections of the 'Dream.'

From this time on he devoted himself to literary pursuits. Just what course he followed we do not know; but while still a young man we find him wandering about Ionia,—the chief towns of which, Ephesus and Smyrna, were famous for their schools of rhetoric,—having no clearly settled plans, and still indicating his barbarian origin by his imperfect speech and foreign garb.<sup>1</sup> Here it was that he got his rhetorical training, and prepared himself, first of all, as it would seem, for the bar.<sup>2</sup> But forensic eloquence, with its need of falsehood and chicane, proved distasteful to him,<sup>3</sup> and he relinquished the law to become a teacher and professor of rhetoric. Better success attended his efforts in this direction; and he soon set forth, after the fashion of the sophists of those days, to seek his fortune as an itinerant lecturer. He visited the chief cities of Ionia and Greece;<sup>4</sup> passed over into Italy, when he no doubt spent some time in Rome;<sup>5</sup> and then extended his journey into Gaul. Favor and applause awaited him everywhere,<sup>6</sup> but he attained his greatest success in Gaul. Here rhetoric and law were cultivated with great enthusiasm, and a lucrative field was constantly open to the travelling lecturer.<sup>7</sup> The school at Lyons was at this time particularly famous, as may be gathered from Eusebius and Irenaeus; and either here or at some other prominent centre Lucian enjoyed for several years the honors and emoluments of a public professorship,<sup>8</sup> acquiring along with celebrity an ample pecuniary competence.<sup>9</sup>

When about forty years<sup>10</sup> of age he appears to have returned from Gaul, and, after a visit to his native place,<sup>11</sup> to have removed

<sup>1</sup> Cf. Bis Acc. 27.

<sup>2</sup> Suidas asserts that he practised before the courts of Antioch; which is rather unlikely, as Lucian gives no hint of having lived there, nor of having returned to the East in his early career. Suidas says further that he was not successful as a pleader, and so took to writing speeches for others, of which he composed an immense number. This is quite possible.

<sup>3</sup> Cf. Piscat. 29; Bis Acc. 32.

<sup>4</sup> Cf. Bis Acc. 27.

<sup>5</sup> That he was familiar with the life of the great capital is clear from his 'Nigrinus,' in

which the manners of Rome and Athens are contrasted. But many think that his visit to Rome was after his sojourn in Gaul. He may very well have visited it both when he went to Gaul and on his return from there.

<sup>6</sup> Cf. Dream, 15.

<sup>7</sup> Cf. Juvenal, 15, 111.

<sup>8</sup> Cf. Apol. 15; and, with reference to the imperial salaries, etc., Capitolinus, Vita Anton., and Lucian, Eun. 3.

<sup>9</sup> Cf. Bis Acc. 28.

<sup>10</sup> Cf. Bis Acc. 32.

<sup>11</sup> Cf. Dream, 16.

his family to Athens,<sup>1</sup> and to have made that city his usual residence for the greater part of his remaining years. It was at this time, too, that he bade farewell to the rhetorical art,<sup>2</sup> the idleness of whose aims and methods had roused to worthy indignation and disgust all the truer instincts of his soul, — the natural enemy of all pretence and of everything that maketh a lie.<sup>3</sup> We have no means of tracing the history of the succeeding years. He devoted himself at first, as it would seem, to philosophy,<sup>4</sup> but became speedily disgusted with the jangling and wrangling of the Schools, and found at last his true field of labor in inventing and developing the satiric dialogue,<sup>5</sup> and in using it to lay bare and castigate the follies of his age. The works which have given him his enduring reputation as one of the greatest wits and satirists of all time were in all probability composed in this period. Many years must therefore have been spent in quiet literary productiveness, though no doubt many a journey for pleasure or with some set purpose was undertaken. In 165 he was present at Olympia, and saw the famous self-immolation of the apostate Christian and cynic, Peregrinus; and that was the fourth time<sup>6</sup> that he had been present at the celebration. Some time too, in this period, he went to Abonoteichos, in Paphlagonia, to visit the celebrated oracle of Alexander, the most successful impostor of the age, where his zealous attempt to expose humbug and discredit the charlatan came near costing him his life.<sup>7</sup> Late in life, after long absence therefrom, he again entered the lecture field, — as may be inferred from two prefatory addresses,<sup>8</sup> which were evidently used to introduce his courses somewhere. But we may be well assured that he treated his audiences to no trivial speeches of display such as the sophists declaimed, but entertained them with readings of his satiric dialogues.<sup>9</sup>

<sup>1</sup> Cf. Alexander, 56.

<sup>2</sup> Cf. Bis Acc. 32.

<sup>3</sup> Cf. Piscat. 20.

<sup>4</sup> This can be inferred from Hermot. 13; as also from the opening sections of 'Icaromenippus,' where Lucian, through the mouth of Menippus, seems to be narrating his own experiences.

<sup>5</sup> Cf. Piscat. 26; Prometheus es in Verbis, 7.

<sup>6</sup> De Morte Per. 35.

<sup>7</sup> Alexander, 54-8.

<sup>8</sup> Namely, 'Heracles' and 'Dionysus.' See especially the last two sections of each.

<sup>9</sup> Cf. Dionysus, 6; Piscat. 26.

In his last years, 'one foot almost in Charon's boat,' as he says,<sup>1</sup> he received an appointment from the Emperor (Commodus, probably) to a lucrative and honorable post in the civil service of Egypt.<sup>2</sup> His duties were in connection with the courts, and the office so important, or his favor at court so great, that he had strong hopes of a yet higher appointment. We have no reason to suppose that these hopes were realized. He certainly lived to a good old age, but where or when or in what manner he died is absolutely unknown. His burlesque poetry in celebration of the gout<sup>3</sup> makes it probable he may have been harassed by that demon of high living; but one should hardly infer, as some have done, that this was the cause of his death. About his domestic life nothing is known; but from his mention of a son<sup>4</sup> we can infer that he was married, and the whole tenor of his writings gives us reason to believe that his home life was happy and agreeable.

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## II. THE TIMES OF LUCIAN.

IN order to understand and appreciate the plan and work of Lucian, it is necessary to call to mind very briefly the salient characteristics of the period in which his activity fell. He flourished in the brilliant age of the Antonines, characterized by Gibbon<sup>5</sup> with somewhat excessive enthusiasm as 'the period in the history of the world during which the condition of the human race was most happy and prosperous.' Profound peace reigned, as it had done for generations, throughout the vast extent of the Roman dominions. Absolute power, wielded with virtue and wisdom, produced the world over a sense of security and comparative freedom. Men could go and come as they pleased, could think and say what they chose. Local institutions still retained much of their old-time significance and influence, and imperial taxation had not yet become

<sup>1</sup> See *Apol.* i.

<sup>2</sup> Cf. *Apol.* 12.

<sup>3</sup> See *Podagra* and *Ocypus*.

<sup>4</sup> See *Eunuchus*, 13.

<sup>5</sup> 'Decline and Fall,' ch. iii.

an onerous burden. But there is a darker side to the picture. The absorption of all power in one head, the dying out of local patriotism and of the spirit of conquest and aggrandizement, the universal contempt felt by the better classes for commercial pursuits, left the world without high ambitions and worthy aims. The vast proportions to which slavery had grown, coupled with the consequent disappearance of a strong and healthful yeomanry and an active middle class, gives the age, with all its glitter, a hopeless, helpless air to him who looks beneath the surface. The attainment of riches and pleasure was pursued with mad eagerness and with unscrupulous regard for means. The rich were opulent, the poor a dependent rabble. Society was voluptuous, luxurious, licentious. The four corners of the earth were ransacked for new delicacies and strange dainties with which to excite the jaded appetite and minister to the pampered taste. And when not even the deified wife of a blameless emperor could escape from the just censure of deserved reproach, we can only form in imagination 'some faint and shuddering conception' of the depth of degradation to which practical morality had fallen.

The culture of the age was essentially Greek. Under the early emperors the Latin language and literature had been resplendent. But now the Greek, which had become the universal language of the Eastern provinces, encroached more and more upon the West. The professional teachers were Greek, and their instruction was imparted in their native tongue. Already Juvenal<sup>1</sup> complains of the vast influx of Greek teachers, parasites, adventurers of every sort. Even the Roman Emperor, Marcus Aurelius, in his soul-searching meditations designed for no eye but his own, expressed himself in Greek. The literary activity of the age was in its way immense. But there was lacking the stimulus of great ideas, great aspirations, great hopes; and so, with all the writing and declaiming, all the ardor for correct style and rhetorical finish, the age had little to bequeath to posterity of lasting merit and enduring fame. Teachers, littérateurs, and philosophers closely resembled one another in their general aims and methods, and were classed together under

<sup>1</sup> Sat. 3, 74 ff.



the generic name 'Sophists,'—a title to which no opprobrium attached at this time. Men of letters cared little for the subject-matter of their discourse, but devoted themselves to the attainment of the graces and elegancies of style with a zealous enthusiasm which it is impossible for us to appreciate, difficult for us to understand. The masterpieces of the classic age were earnestly studied; but not so much for the purpose of kindling the imagination at their glowing fires and gaining inspiration from their quickening vigor of thought and wealth of ideas, as with the design of increasing the store of expressions and figures, and of gaining by servile imitation a correct habit of speech. These literary craftsmen wandered over the world with their fine phrases and graceful tropes, much as singers and show people do at present, giving courses of lectures and instruction in city after city, and winning applause and remuneration in proportion to their eloquence and fame. The subjects they discussed were often of the most trivial, puerile sort. Neither audience nor orator cared so much for the matter as the manner. Empty declamations about tyrants, wordy panegyrics upon great men or measures of former days, and subtile disquisitions upon insignificant but puzzling questions of casuistry, were much in vogue. Sometimes the attention of the audience was excited by the defence of some startling paradox, or a brilliant *tour-de-force* in praise of Baldness or the Fever, or even the Fly or the Gnat; while some even allowed the audience to select the subject, relying upon their well-stored memory for choice phrases and graceful images in which, with pleasing elocution, to adorn the chosen theme. But sometimes the speaker came in the mean garb of the Cynic, and thundered forth, with the zeal of the fanatic preacher, indignant protests at the luxury and license of society and the heedless corruption of life.

While the philosophers were still divided into the old sects, yet the lines of separation were no longer so sharply drawn. Philosophy had lost its keenness of dialectic, its boldness and originality of speculation. It was contenting itself with unreasoning dependence upon the great masters, and was spending its energies in futile quibbling such as would have delighted the narrow

Schoolman of the Middle Ages. But more and more it had been taking the place which religion should occupy, and was seeking to become the guide of life. This is especially true of Stoicism, the last great master, the perfect embodiment of whose culture swayed the sceptre of universal power. Hadrian had set the fashion, which was still followed, of endowing from the imperial treasury chairs of the different philosophical sects in the important cities. Under the influence of royal patronage, philosophy played a most extensive and important rôle in the life of the times. But this very fact contributed to its degeneracy. It became a sort of profession or trade to which multitudes resorted, as in the Middle Ages to the religious orders, for the easy life it offered. They had no marks of the true disciples of philosophy except the long beard, the staff, the short coarse mantle; but acting in her name, they brought to her disgrace and death, by their scandalous eagerness for profit and place, and the shameless excesses of their private lives. The household of no great or wealthy man was complete without its domestic sophist, who appears to have been a sort of literary and philosophical adviser of the family. He occupied a prominent place at the board of his patron, read lectures at his request, corrected his verses, and praised his amateur rhetorical exercises. But this position was often one of galling servitude and contemptuous neglect, as Lucian's essay upon the subject abundantly shows.

The religious condition of the second century cannot fail to excite in the thoughtful observer feelings of profound pity and wonder. 'The various modes of worship,' to use a famous sentence of Gibbon's,<sup>1</sup> 'were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful.' Religion had ceased to exercise moral correction or control over men. Thinking men had long ago given up the popular faith, and it had been gradually weakening its hold upon the people. Under the influence and example of the devout Antonines, a spasmodic attempt to revive a sort of orthodox belief in the ancient religion was in progress. At the same time, from Egypt and the East mysticism and strangely sensual systems of faith were pressing

<sup>1</sup> 'Decline and Fall,' ch. ii.

in, and attracting attention and devotees. There was a revolt against the materialism and scepticism of the first century; the tendency now was to the other extreme of unreasoning faith in the supernatural and of limitless superstition. Times were ripening for the mysticism of the Neo-Platonic school. Paganism was putting forth its last great effort to maintain its hold upon man. The oracles resumed their offices; new ones sprang into being; magic, astrology, superstitious observances of every sort flourished; and religious impostors and charlatans, exorcists and conjurors, reaped a full harvest of willing victims.

But all this time, ignored or neglected by scholar and moralist, misunderstood, maligned, hated by the great masses, repressed and persecuted by the throne, a new influence was at work in the lower orders of society which was destined, like the little leaven, to transform the whole mass; a new light was shining forth from Galilee, illuminating and irradiating many a dark corner of the world with new life and hope,—a light which was yet to bid the moral darkness disappear, and to ‘lighten the whole world.’



### III. LUCIAN'S WRITINGS.

SOMETHING over eighty different writings pass under Lucian's name. Of this number many are unquestionably spurious; many more of doubtful authenticity.<sup>1</sup> In the collection as we have it there is no attempt at arrangement, either logical or chronological.<sup>2</sup> The writings would naturally fall into two general divisions: those composed previously to his fortieth year, before the rhetorical profession was given up; and those of the remainder of his life. One finds little difficulty in assigning each production, with a tolerable degree of certainty, to one or the other of these classes. Those

<sup>1</sup> Sommerbrodt considers 22 unauthentic; relative chronology of the various writings, Bekker, 28; W. Dindorf, II. All three see A. Planck, in Program for Seminary at Urach, 1850.

<sup>2</sup> For an interesting attempt to settle the

of a purely rhetorical or grammatical nature, or upon subjects of little human interest, belong of course to the earlier period ; while everything that indicates the man of broad common sense, that has a marked tendency, we at once think of as the product of his pen after he had turned his back upon the frivolous pursuits of the sophists.

I. We have probably only a small part of Lucian's early compositions ; those, most likely, which he himself considered worthiest to live. These may be classified as prefatory, critical, and declamatory pieces. The 'Dream' is an example of the prefatory speeches,<sup>1</sup> which were used as a sort of prelude to a course of readings. Some anecdote or pleasing incident is gracefully narrated, and is given such a turn that it reflects credit upon the speaker, and excites the curiosity of the audience as to what he is about to say. Of the critical pieces, the 'Trial before the Vowels' is worthy of mention. *Sigma* brings a complaint of ejection against *Tau*, who has usurped his place in so many words. The trial is ingeniously conducted after the Athenian forms, and is interesting as evidence of Lucian's thorough study of the language. The declamations are of the true sophistical sort, as such titles as the 'Tyrannicide,' the 'First and Second Phalaris' (Tyrant of Agrigentum), and the 'Encomium of a Fly,' clearly indicate. The last well repays reading, as a masterpiece of the class to which it belongs. The light and graceful manner in which the habits of the fly are described is very entertaining.

II. The numerous and diversified writings of the second class cannot be arranged in the order of their composition. It is probable that most of the narrative pieces were written first, and that perfection of dialogue indicates a later period in Lucian's literary career. But this principle must not be carried too far. In nearly all the productions of the second period there is either a clearly sounded note or an easily distinguished undertone of satire. Lucian's disgust with rhetoric was probably no sudden fancy, but a constant growth during the years he devoted to her service, as he saw

<sup>1</sup> Two prefatory speeches, the 'Heracles' and the 'Dionysus,' already referred to above, belong to Lucian's old age.

the shallowness of her methods and the emptiness of the results attained. Life must have something better worth one's serious effort than writing rhetorical *tours-de-force* upon trite and trivial themes. So he turned to the profounder study of philosophy, only to find the same puerilities of method prevalent among the Schools, the same barrenness of practical results attendant upon their teachings. The religion of his times, with its childish credulity, its boundless superstition, aroused him to pity and derision.<sup>1</sup> Society, with its upstarts and *parvenus*, its fortune-hunters and parasites, its grossness and Philistinism, its barbaric luxury and corruption, appalled him. Gradually, to his clear common sense, his directness and love of truth, came the full consciousness of his mission in the world. With the zeal of an iconoclast, he entered the lists against the tendencies of the day, and wielded without cessation his merciless powers of mockery and ridicule against the false rhetoric, the degenerate philosophy, the vain religion, and the depraved society which prevailed about him. It is impossible in our limits to mention and characterize each composition. It must suffice to call attention to the most notable. It is to be borne in mind, too, that some pieces could very well be assigned to more than one class.

1. AGAINST THE RHETORICIANS. — Of Lucian's contributions to criticism, the little brochure which treats 'Of Writing History' has the greatest permanent value. In the first part he exposes and ridicules the faults and affectations of the historians of the Parthian war (A.D. 161-166); their lack of symmetry — their servile imitation of the letter without catching the spirit of Thucydides and Herodotus — their shameless distortion of fact in order to exalt the glory of their own side. In the second part he lays down principles to be observed in writing history; insisting upon truth, impartiality, independence, critical weighing of evidence, careful regard for historical perspective, breadth and consistency of view, along with a correct and pleasing style, as the chief merits of a true historian.

<sup>1</sup> Compare the closing sentence of De Sacra — a Democritus: the one to laugh at the ignorances of the masses; the other, to deplore the popular belief demands a Heracleitus or their folly.

The 'School for Orators' points out in the bitterest irony a royal road to success in the rhetorical art. Ignorance and audacity are the great prerequisites which the aspirant must possess. He must dress in the height of fashion, have a retinue of servants, use strange, unintelligible words and Attic shibboleths, scatter his discourse with flowers from every source, talk about the famous commonplaces of history, whether applicable to the subject in hand or not, scold his audience, praise himself, and success will be assured. For his private life, let him have as many amours and be as devoid of virtue as possible. These directions are represented as coming from a distinguished professor of the art, who is supposed to have been Pollux. Swift, in his 'Directions for Servants,' imitates the tone and manner of this piece. In the 'Lexiphanes' the prevalent affectation for strange, obsolete, or new-fangled expressions is most humorously criticised. Lexiphanes, a young rhetorician, reads a composition of the newest sort. Lucian listens to the absurd hodge-podge as long as he can endure it; breaks the reader off, and advises him to take an emetic to clear his system of the disease of verbiage, so that he 'may understand and speak like a human being.' The young man is prevailed upon to do so, and is greatly relieved; whereupon Lucian lays down a course of reading in the old poets and prose writers, by which the last vestiges of the malady will be effaced and mental and rhetorical health restored.

2. AGAINST THE PHILOSOPHERS. — 'Hermodotimus,' 'Sale of Lives,' 'The Angler,' 'Lapithae,' 'The Fugitives,' 'The Twice Accused,' and 'Icaromenippus' are the dialogues in which the enervated philosophy of the time is most severely handled. The tone of the 'Hermodotimus' is prevaillingly of the most earnest character, though relieved by many a humorous side remark or sly laugh. It is aimed especially at the Stoics, but it spares none of the sects. The discussion is conducted in the true Socratic fashion; and the enthusiastic Stoic, who has devoted twenty years to the study of his system, and feels that he has made only a start, is brought to the conviction that it is impossible to decide which system, if any, will lead to the truth; that with life so short it is

an idle waste of effort to attempt to attain to the mythical perfection which the Schools profess to teach, but which the sad lives of the professors belie; and that virtue really consists in action. The Stoic acts upon this new conviction, and abandons philosophy.

'The Sale of Lives' and 'The Angler' are among the brightest and cleverest of Lucian's productions. In the first, Hermes, at the bidding of Zeus, sells the ancient philosophers at public auction. Ten philosophers in all are offered for sale, of whom Aristippus, Democritus, and Heracleitus find no purchaser. The rest go off at very different prices. Socrates fetches two talents;<sup>1</sup> Chrysippus, twelve minae; Pythagoras, ten minae; Aristotle, twenty minae; Epicurus, two minae; Pyrrho, the sceptic, one mina; while Diogenes is as good as given away for two obols. As each is upon the stand, his accomplishments are described, and a travesty of his teachings humorously given by the auctioneer. It is more than likely that this dialogue roused strong feeling against Lucian; at all events, he felt it necessary to explain or defend himself. In 'The Angler' the philosophers are represented as alive for a day, to take vengeance upon Lucian for his scandalous treatment of them. He denies that he is their enemy, asserting that to them he owes the chief beauties of his style, and asks for a hearing before condemnation. It is agreed that Philosophy herself shall be the judge. Lucian knows not where she may be found. Many persons with long beards and grave demeanor have given him directions to her abode, but these have all proved false. Luckily, as they proceed, they meet her in the Portico, with Virtue, Temperance, and the like in her train, and near her Truth, — 'a colorless form, all but imperceptible,' — of whom Lucian catches only a glimpse; whereupon they repair to the temple of Athena, and the trial begins. Plato is asked to make the accusation, for his 'marvellous sublimity of thought, Attic sweetness of diction,' and manifold other graces, peculiarly fit him for this office. But he declines; and Diogenes, the Cynic, who had brought only sixpence at the sale, makes the charge, alleging in earnest, weighty, wise that Lucian had

<sup>1</sup> A talent was about \$ 1,100, the mina about \$ 20, the obol about 3 cents.

calumniated the philosophers, and made Philosophy herself a by-word and a reproach. He is more scurrilous than the comedians; nay, even, he has stolen from Philosophy her old servant Dialogue, and converted him into an antagonist. Lucian replies that his reverence for genuine Philosophy is unbounded; that his attack had reference only to the sham philosophers of the present day, — unworthy disciples of the illustrious dead, ‘mere asses in lions’ skins.’ They, not he, bring Philosophy into contempt. Against them — them only — his hot ire is kindled. Lucian is acquitted, and is hailed as the real friend of Truth. And now it is resolved to put the quack philosophers on trial. Syllogism summons them into court in the name of Virtue, Philosophy, and Justice. Hardly a man appears. Lucian proclaims a distribution of gifts to all who call themselves philosophers, with an extra present to those with long beards. The Acropolis is immediately thronged with eager expectants. But these gentry no sooner discover that Virtue and Truth are going to inquire into their lives than off they pack in hot haste. One Cynic drops his wallet, which is found to contain, not homely food, but gold, ointment, a mirror, and dice! Truth commissions Lucian to expose the false philosophers, and brand their foreheads with ‘fox’ or ‘ape.’ He proceeds to catch them in this way: he baits a hook with gold and figs, and drops the line over the edge of the Acropolis; and so, to the amusement of the assembled virtues and resuscitated philosophers, fishes up and disposes of many an arrant knave who made philosophy a trade.

The ‘Lapithae’ presents us with a wedding-feast, at which a representative of each of the philosophical sects assists. They alone of all the company are ill-mannered and disorderly. They fall into a dispute, and at last come to blows, when a general *mêlée* ensues, and eyes and noses suffer. In the confusion the lights are put out; and when another is suddenly produced, the philosophers are all discovered in compromising situations. ‘The Fugitives’ satirizes the Cynics especially, who are represented as largely made up of vagabonds and runaway slaves. In the ‘Twice Accused’ the philosophy of the day is bitterly characterized; but the piece is most interesting for the last part, — from which it gets



its name,—in which Rhetoric and Dialogue prefer charges of ill-treatment against Lucian; and we are consequently informed of many particulars of his life.

3. AGAINST THE GODS. — The dialogues in which the popular religion is especially criticised are among the most brilliant of Lucian's performances. Each one repays careful reading. For the 'Dialogues of the Gods' the student is referred to the special Introduction prefixed to the Notes. 'Promethæus' and the 'Assembly of the Gods' are really dialogues of the gods, but upon a little more elaborate scale than those in the collection of that name. The former gives a vivid picture of the relationship between gods and men, and puts Zeus, himself a mere usurper, in the wrong for jealously condemning Prometheus to the rock and the vulture. The latter ridicules the great influx of new gods into the Olympic family. Zeus summons the gods to institute a strict inquiry into the right and title of each new god: so many have been swarming in that they have become a grave nuisance. Momus, the personification of grumbling, is the chief spokesman. He states the case boldly, not even sparing the illegitimate sons of Zeus himself who have been exalted to full godship; but dwelling more particularly upon the Eastern and Egyptian divinities who have recently crowded into their number. At last a solemn decree is fulminated by Zeus, preparing for the election of a commission of seven of the great gods to examine and adjudicate the claims of all to seats in Olympus. Those who cannot make good their titles are to be remanded to the tombs of their fathers!

In the 'Zeus Confuted' the very power and godhead of the supreme god receives a terrible blow. A Cynic proves, to the complete but impotent discomfiture of the great Zeus, that, as the whole universe is governed by the Fates, he and his compeers are, just as men are, only servants or instruments of their power, and so his boasted supremacy is an empty myth. The system of future rewards and punishments must also fall through, because unreasonable. Surely man ought not to be punished nor receive favor for what he is compelled to do; and all his acts must be of that sort, if the Fates inevitably foreordain all things.

The 'Zeus in Heroics'<sup>1</sup> is a brilliant attempt to annihilate the doctrine of providence. The scene opens in heaven. Zeus is pacing up and down in agony, muttering to himself. To Hermes and Athena, who urge him in mock verse to impart his trouble and find comfort, he replies in a mysterious and portentous reminiscence of Euripides. Hera appears. She knows what ails him: he is in love again. Zeus resents the charge. It is a far different matter: the gods are in peril. Timocles, a Stoic, and Damis, an Epicurean, fell into a public dispute yesterday on the nature of providence, — Damis holding that we do not exist, or, anyway, exercise no control over human affairs. They are to finish the debate to-day. The world is breathless to know which will win. Our danger is extreme. What are we to do? It is decided to call an assembly of the gods. Hermes makes proclamation in a parody of Homer. The gods throng in, and are ranged in the order of their material and workmanship, — the gods and their famous statues being humorously identified. The gold gods have the first rank, but there are many disputes as to precedence. When at last all are seated and order secured, Zeus is about to state the object of the meeting. But he has forgotten his speech, — a fine one it was too. What shall he do? — try a bit of Homer? Oh, that is worn out, Hermes tells him. Do as the orators do, — borrow from Demosthenes. Zeus does so, quoting the great orator so nearly that he all but calls the gods 'Gentlemen of Athens.' He gets the first word out, but bethinks himself in time to replace the second with 'gods.' The gods are informed of what is going forward. The party that believes with Damis is constantly increasing. If he wins the day we shall be left unhonored and idle, perishing of hunger here in heaven. Something must be done. Let each speak boldly. Momus, the fault-finder, arises. He is not surprised; he has long foreseen how things would go. Good men have been neglected and allowed to suffer; bad men left unpunished; oracles proved false and lying. Our jealous lives and loves are chronicled in the sacred poems. What wonder Epicurus denied our providence? The

<sup>1</sup> See Froude, 'Short Studies,' third series, article 'Lucian,' for a spirited translation of this dialogue.

wonder is it did not come sooner. All we have cared for is a steady altar service. Poseidon advises Zeus to knock Damis down with his thunderbolt. No, that is impossible, Zeus rejoins; every man's end is decreed by Fate. Apollo suggests that a junior counsel be provided to help Timocles, — who is really a very worthy man, has large classes and all that, but quite loses his head in a public debate. Momus scouts such an idea; a better plan must be devised. But you are a prophet, Apollo; you have made a fortune at the oracle business. Tell us how this dispute is going to turn out. Apollo at first declines; he has not his tripod or other implements with him. But, urged by Zeus, he gives in halting verse a most astonishing example of his skill. It out-Herods the famous oracle to Croesus, and Momus nearly chokes with laughter. He pronounces the prophet a humbug. Heracles says let the debate go on; if Damis wins the day, he will pull down the hall about the fellow's ears. No, that will not do, Zeus says; he might try such things when he was a man, but, now he is a god, he ought to know such things are predetermined by Fate. Meanwhile, before the gods have devised a plan for aiding their champion, the philosophers have met. The gates of heaven are opened; the gods prepare to listen. Zeus fears Timocles is no match for Damis; but anyway the gods can help him by their prayers! The debate ensues, interspersed with side remarks by the gods as one or the other makes a point. The Stoic urges, as proofs of providence, the divine order of the universe, the testimony of scriptures, the prevalence of worship, the existence of oracles, the necessity of a pilot for the great ship of the world. But Damis triumphantly routs and scouts him from every defence. As a final argument the Stoic propounds this syllogism: If there are altars, there must be gods; but there are altars, therefore there must be gods. Damis answers with a loud laugh of derision; whereupon, amid the vituperations of the Stoic and the applause of the concourse, the discussion closes. Zeus is in a quandary. 'What can we do?' he helplessly asks. Hermes brings comfort by saying: 'One isn't hurt if one doesn't acknowledge it, as the old play says. Suppose a handful of the Greeks

do believe Damis, the great masses and all the barbarians are still with us.'

4. AGAINST SOCIETY. — In all of Lucian's writings we catch glimpses of the society of the times; but he has many pieces which present us with more elaborate pictures. The satiric motive is manifest in all. Sophists, philosophers, and gods come in for many a side thrust, as effective as those in the dialogues aimed directly at these classes. Among the dialogues that may be reckoned here are the most interesting productions of Lucian's pen. 'Timon,' 'Cock,' 'Charon,' 'Dialogues of the Dead,' are his masterpieces. The Introductions prefixed to the *Nôtes* treat of these at length. The 'Nigrinus' paints with impressive satire the depravity of life at Rome; over against which, by way of contrast, the simplicity of Athenian life is placed. Another picture of the riotous life and corrupt manners of the Romans is presented in the paper on 'Hired Companions,' in which the degrading condition of the literary dependent in the household of the wealthy but uncultured Roman is graphically portrayed. When late in life Lucian accepted public office, he felt that his action demanded defence in view of what he had said against those who sought a wealthy patron; so he published his 'Apologia,' in which he shows that he stood on a very different footing. He had not bartered away his freedom for a seat at a rich man's table. He was serving the emperor in a high and important public capacity. In one sense or another all men serve, and service is ennobling.

In a charming piece of persiflage, entitled the 'Parasite,' a specimen of that infamous class of diners-out is introduced to us, who impudently but very cleverly argues that Parasitism is an art, — 'the art of eating and drinking at others' expense, and of making the proper acknowledgments.' The dialogue is a close imitation of the Platonic model, of which it is possibly a sort of travesty; for nothing is sacred to the satirist. The 'Philopseudes' satirizes the unconscionable credulity of the age, — the belief in miracles, in extraordinary cures, in superstitious observance of signs and omens, and in supernatural follies of all sorts. The relations of rich and poor are set before us in the 'Saturnalian Tracts.' 'The

Ship, or the Wishes' humorously laughs at day-dreaming and castle-building, and idle wishing for impossible blessings. Another piece, 'Against an Uneducated Man,' holds up to merciless ridicule an ignoramus, who thought by buying many books to get a reputation for learning and culture.

There are many compositions of Lucian, of various degrees of merit and interest, which can hardly be assigned to any of the preceding classes. A few of these demand notice.

5. THE ROMANCES.—There are two productions that may be classed as romances. The 'True History,' and 'Lucius, or the Ass.' The latter, which seems to have been the basis for the 'Golden Ass' of Appuleius, furnished Le Sage with incidents for 'Gil Blas.' It tells the story of a young man, Lucius, who visited at the house of a sorceress, and was curious to learn the secret of her power. He ingratiated himself with the maid-servant, and by her was furnished with magic ointment which should transform him into a bird. But the maid had taken the wrong box, and he was changed into an ass, though still retaining the intelligence and feelings of a man. He has most astonishing experiences in all sorts of places and with all kinds of people, and is at last restored to human shape by eating rose-leaves.

The 'True History' is a humorous and satiric caricature of the marvellous element in historians and poets. Certain authors, like Ctesias, have written incredible tales of travel in foreign lands, which they wish us to hold for true. But I am honest. There is nothing true in my 'True History' except the statement that it is all false. After this preface the tale begins. He set sail from Cadiz into the unknown ocean with a stout ship and fifty companions. Seven days out an island was reached, once visited by Heracles and Dionysus, as a pillar informed them, where the rivers ran with wine and the fish they caught made them tipsy. Soon after leaving this a whirlwind caught them up and carried them to the moon, where they were cordially received by King Endymion. Here they spent some time, taking part in a war against Phaethon, king of the sun. A description is given of the various troops and

their arms, of the battle in mid-air, and also of the habits of life in the moon, in which each new particular is more astounding than the one before. At last they embarked once more, and, sailing through the Zodiac, came to a city between the Pleiades and Hyades, inhabited by voluble and active lamps, each of which had a lantern for a residence. Leaving this, they passed near the famous Cloudecockootown of Aristophanes, and soon reached the ocean again. After a short time they were swallowed, ship and all, by an enormous whale. Several months were spent in the belly of the monster, where the space was so great that there were plains and wooded mountains. Other inhabitants were there, with whom they waged war. They finally made their escape by setting fire to the forests. After several days' burning, the whale died, and they got their vessel out and set sail. They had strange experiences in a frozen sea; after which they came into a sea of milk, where a white cheese-island, abounding in vines, productive, not of wine, but milk, was visited. Not far from there they found the sea inhabited by cork-footed men, who ran over the waves with perfect ease. By and by they came toward a wonderful island, — the Island of the Blessed, — whence there greeted them breezes more fragrant than blow from Araby the Blest, redolent as they were with the perfumes of all delicious flowers. They anchored and went ashore, and, bound in chains of roses, were taken before the court of Rhadamanthus, who allows them to abide there seven months. The wonders they saw, — the city of gold, with emerald ramparts, where there is no night nor day, but a soft twilight and perpetual springtime reign; the vines bearing fruit twelve times a year; the rivers of milk and wine; the Elysian fields, where the heroes dined, propped on beds of flowers, and served by zephyrs which bring whatever they desire, and crowned with chaplets by nightingales; — all this and more one must read of in Lucian himself. The ancient worthies are seen, but no Stoics, — they were still climbing up their hill of virtue; and no Academics, — they were not quite sure there was such an island! Lucian converses with Homer, and finds out about his poems, and learns his opinion of Homeric critics. After various other experiences, the time for

departure comes. Just as they are embarking, Odysseus slips into Lucian's hand a note for Calypso. They come then to the island where the wicked are burned with never-ending fires. Liars receive direst punishment; among them Herodotus and Ctesias were seen. They visit the Island of Dreams, and see most wonderful sights; then touch at Calypso's Island, where Lucian delivers Odysseus's note, and answers Calypso's inquiries about Penelope as he thinks Calypso will best like. Several other astonishing experiences are had, and marvellous beings seen; and the 'True History' comes to a sudden end, with promise of yet more. The air of truthfulness is throughout remarkable, and the interest never flags.

6. BIOGRAPHIES. — In the 'Life of Demonax' Lucian gives us, with many interesting details, a loving picture of a philosopher after his own heart. He followed no particular sect or system, but drew from all sources whatever he preferred. His culture was wide and catholic; his influence such that men parted from his company with new impulses and inspirations to a right life, and with better hopes for the future. In this, as in all his biographical writings, it is probable that Lucian credits the individual with characteristics of the class of which he is a type.

The 'Life of Alexander'<sup>1</sup> makes us acquainted with the Cagliostro of the second century, — one of the most arrant charlatans that ever imposed upon a credulous age. He established an oracle at Abonoteichos, in Paphlagonia, which became famous throughout the empire. He had his agents in Rome itself, and he secured public recognition. Lucian set about investigating the humbug; visited the impostor, learned the methods of his operations, tested over and over again his oracles, and did his best to discredit him. Alexander was so incensed at Lucian's intermeddling that he formed a plan, which nearly succeeded, of ridding the world of his persecutor.

Of still greater interest to us, because of its reference to Christianity, is the account of Peregrinus.<sup>2</sup> It is extremely probable that for satiric purposes a great deal of fiction is woven into this

<sup>1</sup> Dedicated to Celsus, — him, no doubt, whose attack upon Christianity was answered by Origen. icle, 'Lucian and Christianity,' a translation of which will be found in the 'Bibliotheca Sacra,' vol. 10, pp. 284, 448. But this must be read with caution.

<sup>2</sup> In this connection see A. Planck's art-

account, and that Lucian lays much to the charge of Peregrinus which he knew to the disgrace of other Cynics. He is represented as having been haunted through life by an overmastering passion for notoriety. Born in Armenia, his first act on reaching manhood was the murder of his father. He took refuge among the Christians, attained importance among them, and suffered imprisonment for the faith. After his release he was excommunicated for some offence, and became a Cynic. He wandered through Egypt, attracting attention by his self-torture; gained celebrity at Rome by his unbridled insolence in attacking the emperor; was finally banished from the city, thereby gaining still greater notoriety; and went to Elis, where his insolence of tongue and mad endeavor to rouse the people to revolt kept him long in the public mouth. As his notoriety waned, he announced at one Olympic festival that at the next he would publicly burn himself. Lucian was present, and heard his final speech. He had thought his friends would prevent the immolation; but they held him to his promise, and he plunged into the flames. As Lucian returned from beholding this crowning folly, he met many who were coming too late. He told them about it, garnishing his narrative for the credulous with such fables as that the earth trembled, and a vulture flew aloft from the flames direct to heaven, saying in an articulate voice, — 'I have left the earth; I ascend to Olympus.' Lucian afterwards heard these inventions of his own soberly narrated as actual occurrences by those who claimed to have been eye-witnesses.

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#### IV. GENERAL CHARACTERISTICS.

1. LUCIAN'S CULTURE. — Through precisely what course of training Lucian passed, we have no means of determining. He was in school in his native town till a lad of sixteen or so.<sup>1</sup> In Ionia he received instruction in the arts of the sophist and rhetorician.<sup>2</sup> The demands of this profession compelled the most

<sup>1</sup> Cf. *Dream*, 1.

<sup>2</sup> Cf. *Bis Acc.* 27.



careful attention to language and style, and a wide familiarity with the more obvious and important facts of every department of learning. But the culture was often very superficial. Lucian's writings afford evidence of the author's deficiency in mathematical training,<sup>1</sup> but display a knowledge of the humanities, surprising alike for its fulness and variety. He is conversant with the principal prose writers and poets of classic Greek literature. Homer is constantly upon his tongue. His acquaintance with the history of nations and individuals is almost encyclopedic; though he sometimes makes a slip, and often distorts events for rhetorical or satiric purposes.<sup>2</sup> Quite as remarkable is his full and accurate knowledge of mythology and proverbial wisdom. His understanding and sound appreciation of art is a continual source of wonder. He delights in describing the works of the great artists, and in drawing illustrations therefrom.<sup>3</sup> He evinces broad rather than profound knowledge of the doctrines of the different philosophical sects, which he approaches almost always from the standpoint of the satirist. He seems to have known something of the Latin language,<sup>4</sup> and possibly of its literature.<sup>5</sup> His estimation of the social and moral forces of the age mark him as a trained and skilful observer of life and manners.

2. LUCIAN'S STYLE, ETC. — It is wonderful what mastery the Syrian provincial gained over the niceties of Attic expression and style.<sup>6</sup> Close and long-continued study of the best classic models, combined with his great natural genius, good sense, and quickness in gaining new impressions and assimilating new ideas, brought this about. His style is remarkable for its transparent clearness, its perfect lucidity, its limpid flow, its rhythmic grace, its simplicity and naturalness, and the ready ease with which it adapts itself to

<sup>1</sup> Cf. *Hermot.* 74; *Hip.* 3.

<sup>2</sup> That he was lacking in real historic consciousness and in profound grasp of history, Passow shows in his pamphlet, '*Lucian und die Geschichte*,' Meiningen, 1854.

<sup>3</sup> See notably description of a picture by Aëtion in '*Herodotus or Aëtion*,' — which is said to have given Raphael hints for one of his frescos, — and of a picture by Zeuxis in '*Zeuxis or Antiochus*'; and compare dis-

tation of Hugo Blümner, '*De Locis Luciani ad Artem Spectantibus*,' Berlin, 1866.

<sup>4</sup> Cf. *Pro Lapsu*, 13.

<sup>5</sup> Notice, e. g., in *Tim.* 22, comparison of rich man, beset by legacy-hunters, to thunny fish, is the same as in *Hor. Sat.* 2, 5.

<sup>6</sup> How much Lucian piqued himself on his graceful style may be seen by reading his '*Zeuxis or Antiochus*' and the '*Prometheus in Verbis*.'

the most varied emotions and the most diversified themes. It is vivified with the enthusiasm of strong convictions and earnest purpose; it sparkles with bright emanations of fancy; it kindles with glowing imaginativeness; it is suffused with healthful humor and playful wit; while satire, sarcasm, mockery, and scorn are its peculiar elements, its vital air.

But with all his zeal for perfect Attic usage, Lucian never quite succeeded in ridding himself of solecism, and freeing himself from the tendencies of the language of his own day. He cannot manage the particle with the subtile force and fine precision of the earlier time. He often gives us sentences overloaded with those marvelous creations of the Greek genius. His use of the idiomatic *καί*, as also of the indefinite *τις* as an adjective modifier, is so frequent as to become a mannerism. He often uses *ὥς* for *ὥστε*, and frequently has *μή* where *οὐκ* would alone be possible in the better period. Nor is he quite clear as to the proper functions of the optative. In purpose and conditional clauses he often employs it where the subjunctive were more correctly used. Lucian furthermore often sins against good taste by his frequent reiteration of the same idea or illustration, and by his fondness for certain Homeric phrases and oft-used images.

Lucian enriched the world with a new literary form in the satiric dialogue.<sup>1</sup> The philosophical dialogue was the starting-point; but into the severe and dignified form of Plato he breathed the laughing, satiric spirit of Aristophanes. In his hands this became a potent instrument for hastening the downfall of Olympus and shattering the decaying columns of the ancient but degenerated Schools. There have been many modern imitators of his work, especially of his 'Dialogues of the Dead.' Moreover, by his 'True History' he became the father of all that abundant class of books of which 'Gulliver's Travels' and 'Munchausen' are familiar modern examples.

3. LUCIAN'S PHILOSOPHY. — Enough has already been said to show Lucian's attitude toward the philosophy of his day. What were his own ideas of the great questions which philosophy attempts

<sup>1</sup> Cf. *Prom. es in Verb.* 7; *Bis Acc.* 33 f.; *Piscat.* 26.

to answer?<sup>1</sup> He was a good deal of an agnostic, I suspect. Actual, practical life absorbed his time and attention to the exclusion of speculative problems. He was by nature and preference an iconoclast. Great names and ancient systems, with their vaunted assumption of authority, provoked in him, not reverence, but a smile of incredulity. His work for the world was not to build up, but to tear down. It was his high privilege to show the hollow and unsatisfactory nature of the philosophical teachings of his day. Beyond this he hardly went or cared to go. When he had pulled down the idols that his age adored, he had no others to set up in their places. He did not believe in idols. In the 'Life of Demonax' he would seem to have delineated his ideal of a sage, — no dogmatic adherent of a particular school of thought, but broad and catholic in his associations and sympathies, sincere and sensible in his daily life. In the 'Hermotimus'<sup>2</sup> he figures Truth under the image of a city where all are blissful, — fair as the city toward which Bunyan's Christian made his triumphant pilgrimage, — whither it would be worth a lifetime of effort to attain. The different sects claim each to know the one way that leadeth thereunto. But what ordinary man has the means of deciding which one is in the right, or whether, indeed, any one may be? Ah, and life is too short to devote the necessary years to weighing the claims of each; especially when we contemplate the immoral lives of those who assert that they have gained the calm, clear heights of truth. It is not worth while, therefore, to worry ourselves in a weary attempt to attain the extremely improbable, but strive to make our immediate lives happy and sweet, strong and helpful. He praised the good life wherever he found it. His bitterest spite against the Schools is because of the incontinent, inconsistent lives of the adherents, which their teachings had no power to control. In one place he has a good word for Epictetus,<sup>3</sup> in another for Epicurus,<sup>4</sup> in another for a Cynic;<sup>5</sup> yet the systems these represented were unspared. That his own life was moral and earnest we

<sup>1</sup> See in this connection the dissertation of Wilhelm Chlebs, 'De Luciano Philosopho,' Berlin, 1838.

<sup>2</sup> Hermot. 22 ff.

<sup>3</sup> Adv. Indoct. 13.

<sup>4</sup> Alex. 47.

<sup>5</sup> Cf. the 'Cynic'; also Catapl. 24.

may well believe. True, there are some passages in his writings which offend against our moral taste. But ancient morality, at its best, was not Christian morality; and we must allow somewhat for the temper of the times and the temptations the humorous writer is ever under to provoke a laugh by rather broad and questionable utterances. He mentions, as an amusing calumny, Alexander's charge of immorality against himself;<sup>1</sup> and the whole tenor of his writings makes him a lover of truth and a hater of evil.<sup>2</sup> His philosophy of life, if I mistake not, is summed up in the striking sentence from 'Hermotimus,' found upon our title-page: 'Virtue consists in activity; that is, in doing right, and sensible, and manly acts.' The wise man will not hold himself aloof from those about him, but will enter into their life, and seek fellowship with them.<sup>3</sup>

4. LUCIAN AND RELIGION. — Lucian disbelieved entirely in the supernatural. Religion was a mass of idle tales and absurd traditions, from which the sensible man should cut quite loose. Into the battle against the popular faith, with its gods innumerable, its meaningless rites, its senseless oracles, he entered with heart and soul. He mocked and railed at superstition and all credulous beliefs and observances. But here again he offered no substitute for the faith he contemned. Faint and feeble are the traces in his works — if, indeed, they can be found at all — of any conception of the eternal God, unknown, incomprehensible. He was too much absorbed in the life that is, for any illumination from the life to come to lighten his inner consciousness. But his scepticism had nothing systematic or dogmatic about it. It was that of the busy, practical man of the world, who, in his eagerness to clear the tangled places and make straight the crooked pathways of this life, finds neither time nor inclination to puzzle his brain and perplex his heart with any verities except those which are apparent to the sense or apprehended by experience. But life will be better if freed from the tyranny of religion. Lucian's satire, therefore, is something more than irreverent mockery and sneering laughter at

<sup>1</sup> Alex. 54.

<sup>2</sup> In the 'Angler,' 20, Lucian says of himself: *μισαλάζων εἰμι καὶ μισογῆς καὶ μισο-*

*ψευδῆς καὶ μισότιμος καὶ μισῶ πᾶν τὸ*

*τοιοντῶδες εἶδος τῶν μιαιῶν ἀνθρώπων.*

<sup>3</sup> Cf. Hermot. 84; Lapith. 34.

the follies and foibles of the gods. It is informed by a profound moral purpose to free men from ignorance and self-deception, and to rescue them from the fears of superstition and the infamous arts of the charlatan.

The most striking parallel to Lucian in modern times is Voltaire. Their methods were the same; their attitude toward the times in which they lived, the same. But the Greek satirist gains by comparison with the witty Frenchman. He does not misrepresent nor caricature the doctrines he attacks. Without passion or prejudice, he sets the idols of the decrepit faith before us just as they are. And that is enough.

In his zeal for the destruction of paganism and superstition, he was really a most potent ally of Christianity. But the early Church did not recognize him as such, and he himself would have scoffed at the idea. He was incapable of estimating the new force which had come into the world and was silently exerting among the lower classes its divine power of regeneration. To him Christianity was only one of the innumerable Eastern faiths, — an offshoot of the despised system of the Jews, — the infatuated adherents of which were worthy only of contemptuous pity.

The Christian scholiasts and some later commentators have found frequent allusions to the Christian scriptures in Lucian's writings, and have heaped upon him unsparing abuse. The 'True History' was supposed to offer abundant examples. The battle in mid-air between the forces of the moon and the sun was a travesty of the conflict of St. Michael and the dragon; the monstrous whale which swallowed the adventurers was in mockery of the story of Jonah; the city of gold, where there is neither night nor day, and where the vines bear fruit twelve times a year, was an impious allusion to the new Jerusalem, — the 'city of pure gold,' 'which hath no need of the sun, neither of the moon,' and through which flows the river of life, on whose banks stands 'the tree of life, yielding its fruit every month.' It is not impossible that the 'True History' may contain some faint reminiscence of the Bible; but it is far more probable, as Hermann Kühn has clearly shown,<sup>1</sup> that all

<sup>1</sup> Program, Grimma, 1844.

these supposed allusions are either the chance similarities incident to all highly figurative descriptions of like subjects, or references to matters found in profane literature. It is in the account of Peregrinus alone<sup>1</sup> that Lucian manifests any knowledge of the Christian religion. The passage<sup>2</sup> in which he speaks of the Christians is very famous, and has been the subject of much controversy; but it contains nothing which indicates in Lucian a feeling of special animosity and enmity against our faith. It reads as follows:—

‘About this time<sup>3</sup> he became a master of the marvellous wisdom of the Christians, through association about Palestine with their priests and scribes. And—would you believe it?—in a short time these were mere boys beside him who rose to be their prophet, master of rites, head of the synagogue and everything. Of their books he explained and expounded some, and composed many himself; and they began to regard him as a god, and had him as their lawgiver, and made him their bishop. Anyway, they still worship that great man,—the one who was crucified in Palestine for introducing this new mystery. Well, Peregrinus was arrested for his zeal and cast into prison,—a circumstance which redounded no little to his renown for the future, and to the love of mystery and thirst for notoriety which were his ruling passions. For while he remained in bonds, the Christians, considering this a general calamity, left no means untried in their endeavor to set him free. When their efforts proved unavailing, ministries of every other sort were continued with unremitting zeal. From the earliest dawn one could see aged widows and orphan children waiting beside the prison-door; nay, men of authority among them bribed

<sup>1</sup> The tractate, ‘Philopatris,’ included among Lucian’s writings, belongs, without doubt, to a much later period. On the evidence of this, however, Lucian was by some thought to be an apostate Christian. In the ‘Philopseudes,’ 16, where a Syrian of Palestine, famous for his power in curing demons and lunatics, is mentioned, many, contrary to the plain meaning of the passage, which speaks of the Syrian as a contempo-

rary, have found an allusion to Christ. In ‘Alexander,’ 25, the false prophet speaks of Epicureans, atheists, and Christians in the same breath; the reason for classing them together being that they were all alike incredulous of heathen oracles.

<sup>2</sup> De Morte Peregr. 11 ff.

<sup>3</sup> Namely, shortly after the murder of his father, when Peregrinus was wandering from land to land.

the jailer, and spent the night with him. Moreover, elaborate meals were brought in, their sacred books were read, and the most excellent Peregrinus — for so he still was called — was styled by them a second Socrates. Besides all this, there came from the cities of Asia persons delegated by the Christians at their common cost to assist the man, to defend him on trial, and to give him comfort. They display inconceivable alacrity whenever their public interest is in question; in short, they grudge nothing. So Peregrinus received considerable money from them on the pretext of his imprisonment, which indeed proved very profitable to him. For these poor wretches have made themselves believe that they are altogether immortal, and are going to live for evermore; so they hold death in contempt, and most are quite ready to yield themselves thereunto. Moreover, their first lawgiver made them believe that they are all brothers one of another when they have once abandoned and quite abjured the gods of the Greeks, and given their worship to that crucified sophist of theirs, and conformed their lives to his laws. So they hold all things in equal contempt, and esteem them as common property, having adopted such notions with no clear ground of faith. If, therefore, an impostor appears among them, a man of skill and craft, and able to manage affairs, he gets rich in no time at all by playing upon these simple folk.'

The governor of Syria at that time was devoted to philosophy, Lucian says; and perceiving that Peregrinus was rather anxious than otherwise for martyr fame, he disappointed him by setting him at liberty. Peregrinus went back home, where the feeling against him because of his crime was still strong. He escaped the fury of the people by yielding up to them what remained of his large patrimony, and again set forth upon his wanderings, depending upon the Christians everywhere for supplies. But he was soon found guilty of some transgression, — of eating some forbidden food, Lucian thinks, — and was excommunicated.

This is all. The narrative is entirely free from any appearance of spite or hate or mockery. Lucian speaks of the 'marvellous wisdom of the Christians'; but no trace of sarcasm lurks in the

expression, so far as we can judge, though the scholiast took it in that way, and uttered a very unchristian malediction. His reference to Christ as the 'crucified sophist' contains no opprobrium whatever. 'Sophist,' in Lucian's day, was a perfectly good word, as much so as 'teacher' or 'lecturer' at the present time. There is abundant proof that Lucian's knowledge of the Christians was extremely superficial; else, for example, he would never have spoken of 'priests' and 'scribes,' nor mentioned the synagogue, nor supposed that Christians could have held Peregrinus for a god, or named him Socrates. But he knows about the zeal of the Christians when a brother is in difficulty; of their brotherly love, their splendid liberality and self-sacrifice; of their contempt for the world in the belief of an immortality; of their bravery in the face of death; of their perfect abjuration of heathen divinities; of their worship of Christ, with conformity of their lives to his laws. He thinks, however, that they have no sure ground for their faith; and pronounces them 'poor wretches' (*κακοδαίμονες*) for their lack of worldly wisdom, and the ease with which they allow themselves to fall a prey to any clever impostor who appears. One needs only to compare Lucian's utterances with those of Tacitus, Suetonius, and Pliny, to appreciate the difference in Lucian's attitude. He simply did not understand the new light that was shining into men's lives; but so far as he did know it, he finds in it nothing to rail at or to mock. He thought of its devotees as simple, credulous, deluded people, — nothing more, nothing less. He was not of a temper that could have been brought to recognize its beauty or admit its claims; though all the time he was doing it manful service by hurrying to complete overthrow the falling superstition of Olympus.

5. LUCIAN'S VALUE FOR US. — More than any other writer, Lucian enables us to know how men lived and acted, what their thoughts and feelings were, in that period during which the new principle of Christianity was beginning to make itself a recognized force in an exhausted civilization and an enervated race. The helplessness of Zeus and his court, — strengthened though it was by strange importations from Egypt and the East, — the hopelessness



of philosophy, are reflected as nowhere else in his pages. The pageant of second century life passes in long procession before our eyes. The rich and the poor jostle each other, and peer with half-angry glances into one another's faces; prince and slave look across an infinite chasm into each other's eyes; lord and lady parade before us with their vices and their follies on their sleeves; charlatan and enthusiast, priest and juggler, pander and parasite, sorceress and strange woman, idle rhetorician and captious philosopher, savant and cynic, fortune-hunter and fawning politician, crowd and elbow their way along before us, and bring to us with startling vividness the follies, the passions, the enthusiasms, the competitions, and all the bustle and rustle and hurly-burly of the tragedy, the comedy, the ballet of life, which thronged the great world-theatre some seventeen centuries ago.

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AUTHORITIES. — For fuller details with reference to the age, and Lucian's activity, the student is referred to the following treatises: — 'The Age of the Antonines,' by W. W. Capes ('Epochs of Anc. Hist.' series); closing chapters of Merivale's 'Romans under the Empire'; opening chapters of Gibbon's 'Decline and Fall'; Lecky, 'History of European Morals,' ch. ii.; Farrar, 'Seekers after God,' ch. iv.; Renan, 'Marc-Aurèle'; 'Lucian,' by W. L. Collins ('Anc. Classics for English Readers' series); Froude's 'Short Studies,' third series; Martha, 'Les Moralistes sous l'Empire Romain,' last ch.; Jacob, 'Characteristik Lucians'; 'Democratic Review,' 11, 223; 'Quart. Rev.' 37, 32; 'Eclectic Mag.' 134, 796; 'Bibliotheca Sacra,' 10, 284, 448; Classical Dictionaries, etc.



ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ ΗΤΟΙ ΒΙΟΣ  
ΛΟΥΚΙΑΝΟΥ.

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- 1 Ἄρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν  
ἤδη τὴν ἡλικίαν πρόσηβος ὢν, ὃ δὲ πατὴρ ἐσκο-  
πεῖτο μετὰ τῶν φίλων, ὅτι καὶ διδάξαιτό με. τοῖς  
πλείστοις οὖν ἔδοξε παιδεία μὲν καὶ πόνου πολ-  
λοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ 5  
τύχης δεῖσθαι λαμπρᾶς, τὰ δ' ἡμέτερα μικρά τε  
εἶναι καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν·  
εἰ δέ τινα τέχνην τῶν βαναύσων τούτων ἐκμάθοιμι,  
τὸ μὲν πρῶτον εὐθὺς ἂν αὐτὸς ἔχειν τὰ ἀρκούντα  
παρὰ τῆς τέχνης καὶ μηκέτ' οἰκόσιτος εἶναι τηλι- 10  
κοῦτος ὢν, οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐ-  
2 φρανεῖν ἀποφέρων ἀεὶ τὸ γινόμενον. δευτέρως οὖν  
σκέψεως ἀρχὴ προϋτέθη, τίς ἀρίστη τῶν τεχνῶν  
καὶ ῥάσστη ἐκμαθεῖν καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα  
καὶ πρόχειρον ἔχουσα τὴν χορηγίαν καὶ διαρκῆ τὸν 15  
πόρον. ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἑκα-  
στος γνώμης ἢ ἐμπειρίας εἶχεν, ὃ πατὴρ εἰς τὸν  
θεῖον ἀπιδῶν, — παρὴν γὰρ ὃ πρὸς μητρὸς θεῖος,  
ἄριστος ἐρμολύφος εἶναι δοκῶν, λιθοξόος ἐν τοῖς

μάλιστα εὐδοκίμοις — “οὐ θέμις,” εἶπεν, “ἄλλην τέχνην ἐπικρατεῖν σοῦ παρόντος, ἀλλὰ τοῦτον ἄγε” — δείξας ἐμέ — “καὶ διδάσκου παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοστήν καὶ ἔρμογλυφ<sup>5</sup> φέα· δύναται γὰρ καὶ τοῦτο φύσεώς γε, ὥς οἶσθα, ἔχων δεξιῶς.” ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδιαῖς· ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν ἢ βόας ἢ ἵππους ἢ καὶ νῆ Δί’ ἀνθρώπους ἀνέπλαττον, εἰκότως, ὥς ἐδόκουν τῷ πατρί· ἐφ’ οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον, τότε δὲ ἔπαινος εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν, καὶ χρηστὰς εἶχον ἐπ’ ἐμοὶ τὰς ἐλπίδας, ὥς ἐν βραχεί μαθήσομαι τὴν τέχνην, ἀπ’ ἐκείνης γε τῆς πλαστικῆς.

<sup>15</sup> “Ἀμα τε οὖν ἐπιτήδειος ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι, καὶ γὰρ παρεδεδόμην τῷ θεῷ μὰ τὸν Δί’ οὐ σφόδρα τῷ πράγματι ἀχθόμενος, ἀλλὰ μοι καὶ παιδιάν τινα οὐκ ἀτερπῇ ἐδόκει ἔχειν καὶ πρὸς τοὺς ἡλικιώτας ἐπιδείξιν, εἰ φαινοίμην θεοὺς τε γλύφω<sup>20</sup> καὶ ἀγαλμάτιά τινα μικρὰ κατασκευάζων ἐμαυτῷ τε καὶ κείνοις οἷς προηρούμην. καὶ τό γε πρῶτον ἐκείνο τὸ σύνθηθες τοῖς ἀρχομένοις ἐγίνετο· ἐγκοπέα γάρ τινά μοι δοὺς ὁ θεὸς ἐκέλευσεν ἡρέμα καθικέσθαι πλακὸς ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινὸν “ἀρχὴ<sup>25</sup> δέ τοι ἥμισυ παντός.” σκληρότερον δὲ κατενεγκόντος ὑπ’ ἀπειρίας κατεάγη μὲν ἡ πλάξ, ὁ δὲ ἀγανακτήσας σκυτάλην τινὰ πλησίον κειμένην λαβὼν οὐ πρῶως οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε δάκρυά μοι τὰ προοίμια τῆς τέχνης. ἀποδρὰς<sup>4</sup> <sup>30</sup> οὖν ἐκείθεν ἐπὶ τὴν οἰκίαν ἀφικνούμαι συνεχῆς

ἀναλύζων καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλεως,  
καὶ διηγοῦμαι τὴν σκυτάλην, καὶ τοὺς μώλωπας  
ἐδείκνυν· καὶ κατηγοροῦν πολλήν τινα ὀμότητα,  
προσθεὶς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν  
ὑπερβάλωμαι κατὰ τὴν τέχνην. ἀγανακτησαμένης 5  
δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ λαιδορησα-  
μένης, ἐπεὶ νύξ ἐπῆλθε, κατέδαρθον ἔτι ἔνδακρυς  
καὶ τὴν σκυτάλην αἰεὶ ἐννοῶν.

5 Μέχρι μὲν δὴ τούτων γελάσιμα καὶ μεираκιώδη  
τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ οὐκέτι εὐκαταφρό- 10  
νητα, ὧ ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνν φιλη-  
κῶν ἀκροατῶν δεόμενα· ἵνα γὰρ καθ' Ὁμηρον  
εἴπω

θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
ἀμβροσίην διὰ νύκτα

15

ἐναργῆς οὕτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀλη-  
θείας· ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τά τε  
σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς  
παραμένει καὶ ἡ φωνὴ τῶν ἀκουσθέντων ἑναυλος·  
6 οὕτω σαφῆ πάντα ἦν. δύο γυναῖκες λαβόμεναι 20  
ταῖν χεροῖν εἰλκόν με πρὸς ἑαυτὴν ἑκατέρα μάλα  
βιαίως καὶ καρτερῶς· μικροῦ γοῦν με διεσπᾶσαντο  
πρὸς ἀλλήλας φιλοτιμούμεναι· καὶ γὰρ ἄρτι μὲν  
ἂν ἡ ἑτέρα ἐπεκράτει καὶ παρὰ μικρὸν ὅλον εἶχέ  
με, ἄρτι δ' ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμεν. 25  
ἐβόων δὲ πρὸς ἀλλήλας ἑκατέρα, ἡ μὲν ὡς αὐτῆς  
ὄντα με κεκτῆσθαι βούλοιτο, ἡ δὲ ὡς μάτην τῶν  
ἀλλοτρίων ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατικὴ  
καὶ ἀνδρική καὶ αὐχμηρὰ τὴν κόμην, τὼ χεῖρε  
τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθήτην, τιτάνου 30

καταγέμουσα, οἷος ἦν ὁ θεῖος, ὅποτε ξέοι τοὺς  
λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπος καὶ τὸ σχῆμα  
εὐπρεπῆς καὶ κόσμιος τὴν ἀναβολήν. τέλος δ' οὖν  
ἐφιάσιν μοι δικάζειν, ὅποτερὰ βουλοίμην συνεῖναι  
5 αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης  
ἔλεξεν· “ἐγὼ, φίλε παῖ, Ἑρμογλυφικὴ τέχνη εἰμί, 7  
ἦν χθὲς ἤρξω μαρθάνειν, οἰκεία τέ σοι καὶ συγγενῆς  
μητρόθεν· ὃ τε γὰρ πάππος σου” — εἰποῦσα  
τοῦνομα τοῦ μητροπάτορος — “λιθοξόος ἦν καὶ τῷ  
10 θείῳ ἀμφοτέρῳ καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. εἰ  
δ' ἐθέλεις λήρων μὲν καὶ φληνάφων τῶν παρὰ ταύ-  
της ἀπέχεσθαι,” — δείξασα τὴν ἑτέραν — “ἔπεσθαι  
δὲ καὶ συνοικεῖν ἐμοί, πρῶτα μὲν θρέψῃ γεννικῶς  
καὶ τοὺς ὤμους ἕξεις καρτερούς, φθόνου δὲ παντὸς  
15 ἀλλότριος ἔση καὶ οὐποτε ἄπει ἐπὶ τὴν ἀλλοδα-  
πήν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλιπών,  
οὐδ' ἐπὶ λόγοις ἐπαινέσονται σε πάντες. μὴ μν- 8  
σαχθῆς δὲ τοῦ σχήματος τὸ εὐτελὲς μηδὲ τῆς  
ἐσθῆτος τὸ πιναρόν· ἀπὸ γὰρ τοιούτων ὀρμώμενος  
20 καὶ Φειδίας ἐκείνος ἔδειξε τὸν Δία καὶ Πολύκλειτος  
τὴν Ἥραν εἰργάσατο καὶ Μύρων ἐπὴνέθη καὶ  
Πραξιτέλης ἐθανμάσθη· προσκυνοῦνται γοῦν οὗτοι  
μετὰ τῶν θεῶν. εἰ δὴ τούτων εἰς γένοιο, πῶς μὲν  
οὐ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις δόξεις,  
25 ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξεις, περίβλεπτον  
δὲ ἀποφανεὺς καὶ τὴν πατρίδα.”

Ταῦτα καὶ ἔτι τούτων πλείονα, διαπταίουσα καὶ  
βαρβαρίζουσα τὰ πολλά, εἶπεν ἡ Τέχνη, μάλα δὲ  
σπουδῇ συνείρουσα καὶ πείθειν με πειρωμένη· ἀλλ'  
30 οὐκέτι μέμνημαι· τὰ πλείστα γὰρ ἤδη μου τὴν

μνήμην διέφυγεν. ἐπεὶ δ' οὖν ἐπαύσατο, ἄρχεται  
 9 ἡ ἑτέρα ᾧδέ πως· “ ἐγὼ δέ, ὦ τέκνον, Παιδεία εἰμὶ  
 ἤδη συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς  
 τέλος μου πεπείρασαι. ἡλίκᾳ μὲν οὖν τὰ ἀγαθὰ  
 πορίῃ λιθοξόος γενόμενος, αὕτη προεῖρηκεν· οὐδὲν 5  
 γὰρ ὅτι μὴ ἐργάτης ἔση· τῷ σώματι πονῶν καὶ  
 τούτῳ τὴν ἅπασαν ἐλπίδα τοῦ βίου τεθειμένος,  
 ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγεννῆ λαμβάνων,  
 ταπεινὸς τὴν γνώμην, εὐτελὴς δὲ τὴν πρόοδον, οὔτε  
 φίλοις ἐπιδικάσιμος οὔτε ἐχθροῖς φοβερὸς οὔτε τοῖς 10  
 πολίταις ζηλωτός, ἀλλ' αὐτὸ μόνον ἐργάτης καὶ  
 τῶν ἐκ τοῦ πολλοῦ δήμου, εἰς αἰὲν τὸν προὔχοντα  
 ὑποπτήσσω καὶ τὸν λέγειν δυνάμενον θεραπεύων,  
 λαγὼ βίον ζῶν καὶ τοῦ κρείττονος ἔρμαιον ὢν.  
 εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιο καὶ πολλὰ 15  
 θαυμαστὰ ἐξεργάσαιο, τὴν μὲν τέχνην ἅπαντες  
 ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδόντων, εἰ  
 νοῦν ἔχει, εὖ ξαίτ' ἂν ὁμοίός σοι γενέσθαι· οἷος γὰρ  
 ἂν ᾗς, βάνυσός καὶ χειρῶναξ καὶ ἀποχειροβίωτος  
 10 νομισθήσῃ. ἦν δ' ἐμοὶ πείθη, πρῶτον μὲν σοι 20  
 πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις  
 θαυμαστὰς καὶ λόγους αὐτῶν ἀπαγγέλλουσα καὶ  
 πάντων ὡς εἰπεῖν ἔμπειρον ἀποφαίνουσα, καὶ τὴν  
 ψυχὴν σοι, ὅπερ κυριώτατόν ἐστι, κατακοσμήσω  
 πολλοῖς καὶ ἀγαθοῖς κοσμήμασι, σωφροσύνη, 25  
 δικαιοσύνη, εὐσεβεία, πραότητι, ἐπιεικεία, συνέσει,  
 καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ  
 σεμνότατα ὀρμῇ· ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς  
 ἀκήρατος ὡς ἀληθῶς κόσμος. λήσει δὲ σε οὔτε  
 παλαιὸν οὐδὲν οὔτε νῦν γενέσθαι δέον, ἀλλὰ καὶ 30

τὰ μέλλοντα προόψει μετ' ἐμοῦ· καὶ ὅλως ἅπαντα,  
 ὅποσα ἐστί, τά τε θεῖα τά τ' ἀνθρώπινα, οὐκ εἰς  
 μακράν σε διδάξομαι. καὶ ὁ νῦν πένης ὁ τοῦ 11  
 δεινός, ὁ βουλευσάμενος περὶ ἀγεννοῦς οὕτω τέχνης,  
 5 μετ' ὀλίγον ἅπασι ζηλωτὸς καὶ ἐπίφθονος ἔσθ',  
 τιμώμενος καὶ ἐπαινούμενος καὶ ἐπὶ τοῖς ἀρίστοις  
 εὐδοκιμῶν καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προὔ-  
 χόντων ἀποβλεπόμενος, ἐσθῆτα μὲν τοιαύτην ἀμπε-  
 χόμενος," — δείξασα τὴν ἑαυτῆς· πάντῃ δὲ λαμπρὰν  
 10 ἐφόρει — "ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος·  
 καὶ ποι ἀποδημῆς, οὐδ' ἐπὶ τῆς ἀλλοδαπῆς ἀγνώως  
 καὶ ἀφανῆς ἔσθ'· τοιαυτὰ σοι περιθήσω τὰ γνωρί-  
 σματα, ὥστε τῶν ὁρώντων ἕκαστος τὸν πλησίον  
 κινήσας δείξει σε τῷ δακτύλῳ 'οὗτος ἐκεῖνος'  
 15 λέγων. ἂν δέ τι σπουδῆς ἄξιον ἢ τοὺς φίλους ἢ 12  
 καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰς σὲ πάντες  
 ἀποβλέψονται· καὶ πού τι λέγων τύχης, κεχηνότες  
 οἱ πολλοὶ ἀκούσονται, θαυμάζοντες σὲ τῆς δυνά-  
 μεως τῶν λόγων καὶ τὸν πατέρα τῆς εὐπαιδίας  
 20 εὐδαιμονίζοντες· ὃ δὲ λέγουσιν, ὥς ἄρα καὶ  
 ἀθάνατοί τινες γίνονται ἐξ ἀνθρώπων, τοῦτό σοι  
 περιποιήσω· καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ βίου ἀπέλθης,  
 οὐποτε παύσῃ συνὼν τοῖς πεπαιδευμένοις καὶ  
 προσομιλῶν τοῖς ἀρίστοις. ὁρᾷς τὸν Δημοσθένην  
 25 ἐκεῖνον, τίνος υἱὸν ὄντα ἐγὼ ἡλίκον ἐποίησα. ὁρᾷς  
 τὸν Αἰσχίνην, ὃς τυμπανιστρίας υἱὸς ἦν, ὅπως  
 αὐτὸν δι' ἐμὲ Φίλιππος ἐθεράπευσεν. ὁ δὲ Σωκρά-  
 τῆς καὶ αὐτὸς ὑπὸ τῇ ἐρμογλυφικῇ τέχνῃ τραφεῖς  
 ἐπειδὴ τάχιστα συνήκε τοῦ κρείττονος καὶ δραπε-  
 30 τεύσας παρ' αὐτῆς ἡντομόλησεν ὥς ἐμέ, ἀκούεις



- 13 ὥς παρὰ πάντων ἄδεται. ἀφείς δὲ σὺ τοὺς τηλι-  
κούτους καὶ τοιούτους ἄνδρας καὶ πράξεις λαμπράς  
καὶ λόγους σεμνοὺς καὶ σχῆμα εὐπρεπὲς καὶ τιμὴν  
καὶ δόξαν καὶ ἔπαινον καὶ προεδρίας καὶ δυνάμεις  
καὶ ἀρχάς καὶ τὸ ἐπὶ λόγοις εὐδοκίμειν καὶ τὸ 5  
ἐπὶ συνέσει εὐδαιμονίζεσθαι χιτώνιον τι πιναρὸν  
ἐνδύση καὶ σχῆμα δουλοπρεπὲς ἀναλήψη καὶ  
μοχλία καὶ γλυφεῖα καὶ κοπέας καὶ κολαπτήρας  
ἐν ταῖν χεροῖν ἔξεις κάτω νενευκῶς εἰς τὸ ἔργον,  
χαμαιπετῆς καὶ χαμαίζηλος καὶ πάντα τρόπον 10  
ταπεινός, ἀνακύπτων δὲ οὐδέποτε οὐδὲ ἀνδρῶδες  
οὐδὲ ἐλεύθερον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα  
ὅπως εὐρυθμα καὶ εὐσχήμονα ἔσται σοι προνοῶν,  
ὅπως δὲ αὐτὸς εὐρυθμος καὶ κόσμιος ἔσῃ ἥκιστα  
πεφροντικῶς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν τῶν 15  
λίθων.”
- 14 Ταῦτα ἔτι λεγούσης αὐτῆς οὐ περιμείνας ἐγὼ τὸ  
τέλος τῶν λόγων ἀναστὰς ἀπεφηνάμην, καὶ τὴν  
ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν μετέ- 20  
βαινον πρὸς τὴν Παιδείαν μάλα γεγηθώς, καὶ  
μάλιστα ἐπεὶ μοι εἰς νοῦν ἦλθεν ἡ σκυτάλη καὶ  
ὅτι πληγὰς εὐθὺς οὐκ ὀλίγας ἀρχόμενος μοι χθὲς  
ἐνετρίψατο. ἡ δὲ ἀπολειφθεῖσα τὸ μὲν πρῶτον  
ἡγανάκτει καὶ τῷ χεῖρι συνεκρότει καὶ τοὺς ὀδόντας  
ἔπριε, τέλος δέ, ὥσπερ τὴν Νιόβην ἀκούομεν, 25  
ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο. εἰ δὲ  
παράδοξα ἔπαθε, μὴ ἀπιστήσητε· θαυματοποιοὶ
- 15 γὰρ οἱ ὄνειροι. ἡ ἑτέρα δὲ πρὸς με ἀπιδούσα  
“ τοιγαροῦν ἀμείψομαί σε,” ἔφη, “ τῆσδε τῆς  
δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας· καὶ 30

ἐλθὲ ἤδη, ἐπίβηθι τούτου τοῦ ὀχήματος” —δείξασά  
 τι ὄχημα ὑποπτέρων ἵππων τινῶν τῷ Πηγάσῳ  
 ἐοικότων—“ὅπως εἰδῆς, οἷα καὶ ἡλίκᾳ μὴ ἀκολου-  
 θήσας ἐμοὶ ἀγνοήσῃν ἐμελλες.” ἐπεὶ δὲ ἀνῆλθον,  
 5 ἡ μὲν ἤλαννε καὶ ἡνιόχει, ἀρθεῖς δὲ εἰς ὕψος ἐγὼ  
 ἐπεσκόπουν ἀπὸ τῆς ἔω ἀρξάμενος ἄχρι πρὸς τὰ  
 ἐσπέρια πόλεις καὶ ἔθνη καὶ δήμους, καθάπερ ὁ  
 Τριπτόλεμος ἀποσπεύρων τι ἐς τὴν γῆν. οὐκέτι  
 μέντοι μέμνημαι, ὅ τι τὸ σπειρόμενον ἐκείνο ἦν,  
 10 πλὴν τοῦτο μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ  
 ἄνθρωποι ἐπήνουν καὶ μετ’ εὐφημίας, καθ’ οὓς γε-  
 νοίμην τῇ πτήσει, παρέπεμπον. δείξασα δέ μοι τὰ 16  
 τοσαῦτα κάμει τοῖς ἐπαινοῦσιν ἐκείνοις ἐπανήγαγεν  
 αὐθις οὐκέτι τὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα, ἣν  
 15 εἶχον ἀφιπτάμενος, ἀλλὰ μοι ἐδόκουν εὐπάρυφός  
 τις ἐπανήκειν. καταλαβοῦσα οὖν καὶ τὸν πατέρα  
 ἐστῶτα καὶ περιμένοντα ἐδείκνυεν αὐτῷ ἐκείνην  
 τὴν ἐσθῆτα κάμει, οἷος ἤκοιμι, καὶ τι καὶ ὑπέμνη-  
 σεν, οἷα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσατο.  
 20 Ταῦτα μέμνημαι ἰδὼν ἀντίπαις ἔτι ὦν, ἐμοὶ δοκεῖν  
 ἐκταραχθεῖς πρὸς τὸν τῶν πληγῶν φόβον.  
 Μεταξὺ δὲ λέγοντος, “Ἡράκλεις,” ἔφη τις, “ὥς 17  
 μακρὸν τὸ ἐνύπνιον καὶ δικανικόν.” εἶτ’ ἄλλος  
 ὑπέκρουσε, “χειμερινὸς ὄνειρος, ὅτε μήκισταί εἰσιν  
 25 αἱ νύκτες, ἣ τάχα που τριέσπερος ὥσπερ ὁ Ἡρα-  
 κλῆς καὶ αὐτός ἐστι. τί δ’ οὖν ἐπῆλθεν αὐτῷ  
 ληρῆσαι ταῦτα πρὸς ἡμᾶς καὶ μνησθῆναι παιδικῆς  
 νυκτὸς καὶ ὁνείρων παλαιῶν καὶ γεγηρακότων ;  
 ἔωλος γὰρ ἢ ψυχρολογία· μὴ ὁνείρων ὑποκριτάς  
 30 τινὰς ἡμᾶς ὑπείληφε ;” Οὐκ, ὦγαθέ· οὐδὲ γὰρ ὁ

Ξενοφῶν ποτε διηγούμενος τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ πυρκαϊὰ εἶναι ἐν τῇ πατρῷᾳ οἰκίᾳ καὶ τὰ ἄλλα, — ἴστε γάρ — οὐχ ὑπόκρισιν τὴν ὄψιν οὐδ' ὡς φλυᾶρεῖν ἐγνωκὼς αὐτὰ διεξήει, καὶ ταῦτα ἐν πολέμῳ καὶ μάχῃ καὶ ἀπογνώσει πραγμάτων, 5 περιεστώτων πολεμίων, ἀλλὰ τι καὶ χρήσιμον εἶχεν .

18 ἡ διήγησις. καὶ τοίνυν καὶ γὰρ τοῦτον τὸν ὄνειρον ὑμῖν διηγησάμην ἐκείνου ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται καὶ παιδείας ἔχωνται, καὶ μάλιστα, εἴ τις 10 αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ καὶ πρὸς τὰ ἥττω ἀποκλίνει φύσιν οὐκ ἀγεννῇ διαφθείρων. ἐπιρρωσθήσεται εὖ οἶδ' ὅτι κακείνος ἀκούσας τοῦ μύθου, ἰκανὸν ἐαυτῷ παράδειγμα ἐμὲ προστησάμενος, ἐννοῶν οἷος μὲν ὦν πρὸς τὰ κάλλιστα ὥρμησα καὶ 15 παιδείας ἐπεθύμησα μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν τὴν τότε, οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, οὐδενὸς γοῦν τῶν λιθογλύφων ἀδοξότερος.

## ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.



ΕΡΜ. Τί γελᾷς, ὦ Χάρων ; ἢ τί τὸ πορθμεῖον 1  
ἀπολιπὼν δεῦρο ἀνελήλυθας ἐς τὴν ἡμετέραν οὐ  
πάνυ εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασιν ;

ΧΑΡ. Ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὅποιά ἐστι  
5 τὰ ἐν τῷ βίῳ καὶ ἃ πράττουσιν οἱ ἄνθρωποι  
ἐν αὐτῷ ἢ τίνων στερόμενοι πάντες οἰμώζουσιν  
κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ αὐτῶν ἀδακρυτὶ  
διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ Ἀιδίου  
καὶ αὐτὸς ὥσπερ ὁ Θετταλὸς ἐκεῖνος νεανίσκος  
10 μίαν ἡμέραν λειπόνεως γενέσθαι ἀνελήλυθα ἐς τὸ  
φῶς, καὶ μοι δοκῶ ἐς δέον ἐντετυχηκέναι σοι· ξε-  
ναγήσεις γὰρ, εὖ οἶδ' ὅτι, με ξυμπερινοστών καὶ  
δείξεις ἕκαστα ὡς ἂν εἰδῶς ἅπαντα.

ΕΡΜ. Οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι  
15 γάρ τι διακονησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπι-  
κῶν· ὁ δὲ ὀξύθυμός ἐστι καὶ δέδια μὴ βραδύναντά  
με ὅλον ὑμέτερον ἑάσῃ εἶναι παραδοὺς τῷ ζόφῳ, ἢ  
ὅπερ τὸν Ἥφαιστον πρόην ἐποίησε, ῥίψῃ καμὲ  
τεταγὼν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ,

ὥς ὑποσκάζων γέλωτα καὶ αὐτὸς παρέχοιμι οἰνοχοῶν.

ΧΑΡ. Περιόψει οὖν με ἄλλως πλανώμενον ὑπὲρ γῆς καὶ ταῦτα ἑταῖρος καὶ ξύμπλους καὶ ξυνδιάκτορος ὢν ; καὶ μὴν καλῶς εἶχεν, ὦ Μαίας 5 παῖ, ἐκείνων γοῦν σε μεμνήσθαι, ὅτι μηδεπώποτε σέ ἢ ἀντλεῖν ἐκέλευσα ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς ὤμους οὕτω καρτεροὺς ἔχων, ἢ εἴ τινα λάλον νεκρὸν εὖροις, ἐκείνῳ παρ' ὅλον τὸν πλοῦν διαλέγῃ· 10 ἐγὼ δὲ πρεσβύτης ὢν τὴν δικωπίαν ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὦ φίλτατον Ἑρμάδιον, μὴ καταλίπῃς με, περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὥς τι καὶ ἰδὼν ἐπανέλθοιμι· ὥς ἦν με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν διοίσω· καθάπερ γὰρ ἐκείνοι 15 σφάλλονται διολισθαίνοντες ἐν τῷ σκότει, οὕτω δὴ καὶ γὰρ σοὶ ἔμπαλιν ἀμβλυώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὦ Κυλλήνιε, εἰς αἰὲ μεμνησομένῳ τὴν χάριν.

2 ΕΡΜ. Τοῦτο τὸ πρᾶγμα πληγῶν αἴτιον κατα- 20 στησεταιί μοι· ὁρῶ γοῦν ἤδη τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. ὑπουργητέον δὲ ὅμως· τί γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος τις ὢν βιάζοιτο ; πάντα μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὦ 25 πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἢ διατριβῇ γένοιτο. εἶτα ἐμὲ μὲν κηρύττεσθαι δεήσει· καθάπερ ἀποδράντα ὑπὸ τοῦ Διός, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ Θανάτου ἔργα καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν μὴ νεκραγωγοῦντα πολλοῦ τοῦ 30

χρόνου· κατὰ ὁ τελώνης Δίακος ἀγανακτήσει μηδ' ὀβολὸν ἐμπολῶν. ὥς δὲ τὰ κεφάλαια τῶν γνωμέ-  
νων ἴδοις, τοῦτο ἤδη σκεπτέον.

ΧΑΡ. Αὐτός, ὦ Ἑρμῇ, ἐπινόει τὸ βέλτιστον·  
5 ἐγὼ δὲ οὐδὲν οἶδα τῶν ὑπὲρ γῆς ξένος ὢν.

ΕΡΜ. Τὸ μὲν ὅλον, ὦ Χάρων, ὑψηλοῦ τινος  
ἡμῖν δεῖ χωρίου, ὥς ἀπ' ἐκείνου πάντα κατίδοις·  
σοὶ δὲ εἰ μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατὸν ἦν,  
οὐκ ἂν ἐκάμνομεν· ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς  
10 ἅπαντα καθεώρας. ἐπεὶ δὲ οὐ θέμις εἰδῶλοις ἀεὶ  
ξυνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διός, ὥρα  
ἡμῖν ὑψηλὸν τι ὄρος περισκοπεῖν.

ΧΑΡ. Οἶσθα, ὦ Ἑρμῇ, ἅπερ εἶωθα λέγειν ἐγὼ 3  
πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; ὁπότε γὰρ τὸ  
15 πνεῦμα καταιγίσαν πλαγίᾳ τῇ ὀθόνη ἐμπέσῃ καὶ  
τὸ κύμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας  
κελεύετε τὴν ὀθόνην στείλαι ἢ ἐνδοῦναι ὀλίγον τοῦ  
ποδὸς ἢ συνεκδραμεῖν τῷ πνέοντι, ἐγὼ δὲ τὴν ἡσυ-  
χίαν ἄγειν παρακελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι  
20 τὸ βέλτιον. κατὰ ταῦτά δὴ καὶ σὺ πρῶττε ὅποσα  
καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ὢν· ἐγὼ δέ,  
ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι πάντα  
πειθόμενος κελευοντί σοι.

ΕΡΜ. Ὅρθως λέγεις· αὐτὸς γὰρ εἶσομαι τί  
25 ποιητέον καὶ ἐξευρήσω τὴν ἱκανὴν σκοπὴν. ἄρ'  
οὖν ὁ Καύκασος ἐπιτήδειος ἢ ὁ Παρνασὸς ὑψη-  
λότερος ἢ ἀμφοῖν ὁ Ὀλυμπος ἐκεινοσί; καίτοι  
οὐ φαῦλον ὃ ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπι-  
δών· συγκαμεῖν δέ τι καὶ ὑπουργῆσαι καὶ σὲ  
30 δεῖ.

ΧΑΡ. Πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.

ΕΡΜ. Ὁμηρος ὁ ποιητής φησι τοὺς Ἀλωέως υἱέας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελήσαι ποτε τὴν Ὅσσαν ἐκ βάθρων ἀνασπάσαντας ἐπι-<sup>5</sup> θεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξειν οἰομένους καὶ πρόσ- βασιν ἐπὶ τὸν οὐρανόν. ἐκείνῳ μὲν οὖν τὸ μεираκίῳ, ἀτασθάλω γὰρ ἦστην, δίκας ἐτίσάτην· νῶ δέ — οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βου-<sup>10</sup> λεύομεν — τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδοῦντες ἐπάλληλα τὰ ὄρη, ὥς ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεστέραν τὴν σκοπήν;

4 ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῇ, δὺ ὄντες<sup>15</sup> ἀναθέσθαι ἀράμενοι τὸ Πήλιον ἢ τὴν Ὅσσαν;

ΕΡΜ. Διὰ τί δ' οὐκ ἄν, ὦ Χάρων; ἡ ἀξιοῖς ἡμᾶς ἀγεννεστέρους εἶναι τοῖν βρεφυλλίῳ ἐκείνῳ, καὶ ταῦτα θεοὺς ὑπάρχοντας;

ΧΑΡ. Οὐκ, ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀμήχα-<sup>20</sup> νόν τινα τὴν μεγαλουργίαν ἔχειν.

ΕΡΜ. Εἰκότως· ἰδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα ποιητικός· ὁ δὲ γεννάδας Ὁμηρος ἀπὸ δυοῖν στίχοιν αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν, οὕτω ῥαδίως συνθεῖς τὰ ὄρη. καὶ θαν-<sup>25</sup> μάξω, εἴ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὴ εἰδότει, ὃς τὸν πόλον αὐτὸν εἰς ὧν φέρει ἀνέχων ἡμᾶς ἅπαντας. ἀκούεις δέ γε ἴσως καὶ τοῦ ἀδελφοῦ τοῦ ἐμοῦ πέρι τοῦ Ἑρακλέους, ὥς διαδέξαιτό ποτε αὐτὸν ἐκείνον τὸν<sup>30</sup>

Ἄτλαντα, καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους ὑποθεὶς ἑαυτὸν τῷ φορτίῳ.

ΧΑΡ. Ἀκούω καὶ ταῦτα· εἰ δὲ ἀληθῆ, σὺ ἄν, ὦ Ἑρμῇ, καὶ οἱ ποιηταὶ εἰδείητε.

5 ΕΡΜ. Ἀληθέστατα, ὦ Χάρων. ἡ τίνος γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοντο ἄν; ὥστε ἀναμοχλεύωμεν τὴν Ὅσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων.

αὐτὰρ ἐπ' Ὅσση

10 Πήλιον εἰνοσίφυλλον.

ὁρᾷς ὅπως ῥαδίως ἅμα καὶ ποιητικῶς ἐξεργάσμεθα. φέρ' οὖν ἀναβὰς ἴδω, εἰ ταῦτα ἱκανὰ ἢ καὶ ἐποικοδομεῖν δεήσει. παπαῖ, κάτω ἔτι ἐσμὲν ἐν ὑπωρείᾳ 5 τοῦ οὐρανοῦ. ἀπὸ μὲν γὰρ τῶν ἐφ' ὧν μόγις Ἰωνία καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον 15 Ἰταλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτῶν τὰ ἐπὶ τάδε τοῦ Ἰστροῦ μόνον, κακείθεν ἢ Κρήτη οὐ πάνυ σαφῶς. μετακινήτ' ἡμῖν, ὦ πορθμεῦ, καὶ ἡ Οἴτη, ὡς ἔοικεν, εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.

20 ΧΑΡ. Οὕτω ποιῶμεν. ὄρα μόνον μὴ λεπτότερον ἐξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ πιθανοῦ, εἴτα συγκαταρριφέντες αὐτῷ πικρᾷ τῆς Ὀμήρου οἰκοδομῆς πειραθώμεν ξυντριβέντες τῶν κρανίων.

25 ΕΡΜ. Θάρρει· ἀσφαλῶς ἔξει ἅπαντα. μετατίθει τὴν Οἴτην· ἐπικυλινδέσθω ὁ Παρνασσός. ἰδοὺ δὴ, ἐπάνειμι αὖθις· εὖ ἔχει· πάντα ὁρῶ· ἀνάβαινε ἤδη καὶ σύ.

ΧΑΡ. Ὅρεξον, ὦ Ἑρμῇ, τὴν χεῖρα· οὐ γὰρ ἐπὶ 30 μικρὰν με ταύτην μηχανὴν ἀναβιβάζεις.



ΕΡΜ. Εἴ γε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα· οὐκ ἔνι δὲ ἄμφω καὶ ἀσφαλῆ καὶ φιλοθεάμονα εἶναι. ἀλλ' ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. εἴ γε, ἀνελήλυθας καὶ σύ· ἐπείπερ δὲ δικόρυμβος ὁ Παρνασὸς ἐστὶ, 5 μίαν ἐκάτερος ἄκραν ἀπολαβόμενοι καθεζώμεθα· σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

6 ΧΑΡ. Ὅρῳ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην περιρρέουσιν καὶ ὄρη καὶ ποταμούς τοῦ 10 Κωκυτοῦ καὶ Πυριφλεγέθοντος μείζονας καὶ ἀνθρώπους πάνυ σμικροὺς καὶ τινὰς φωλεοὺς αὐτῶν.

ΕΡΜ. Πόλεις ἐκεῖναί εἰσιν, οὓς φωλεοὺς εἶναι νομίζεις.

ΧΑΡ. Οἶσθα οὖν, ὦ Ἑρμῆ, ὥς οὐδὲν ἡμῖν 15 πέπρακται, ἀλλὰ μάτην τὸν Παρνασὸν αὐτῇ Κασταλίᾳ καὶ τὴν Οἶτην καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν ;

ΕΡΜ. Ὅτι τί ;

ΧΑΡ. Οὐδὲν ἀκριβὲς ἐγὼ γοῦν ἀπὸ τοῦ ὑψη- 20 λοῦ ὁρῶ. ἐδεόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὸ μόνον ὥσπερ ἐν γραφαῖς ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἃ πράττουσι καὶ οἷα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα καὶ ἥρου με ὅ τι γελῶν· ἀκούσας γάρ τινος ἥσθην ἐς 25 ὑπερβολήν.

ΕΡΜ. Τί δὲ τοῦτ' ἦν ;

ΧΑΡ. Ἐπὶ δείπνον, οἶμαι, κληθεὶς ὑπό τινος τῶν φίλων ἐς τὴν ὑστεραίαν, Μάλιστα ἤξω, ἔφη, καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμὶς 30

ἐμπεσοῦσα οὐκ οἶδ' ὅπως τοῦ οἰκήματος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν, οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, ὥς μᾶλλον βλέποιμι καὶ ἀκούοιμι.

5 **ΕΡΜ.** Ἐχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι καὶ ὀξυδερκέστατόν σε ἐν βραχεὶ ἀποφανῶ παρ' Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπ' ὧδ' ἔλαβον, ἀπαμειβόμενος εἶπω τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὁρᾶν.

10 **ΧΑΡ.** Λέγε μόνον.

**ΕΡΜ.** Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλιν, ἥ πρὶν ἐπ' ἔην, ὄφρ' εὖ γνώσκῃς ἡμῖν θεὸν ἡδὲ καὶ ἄνδρα.

τί ἐστίν; ἤδη ὁρᾷς;

**ΧΑΡ.** Ὑπερφυῶς γε· τυφλὸς ὁ Λυγκεὺς ἐκεῖνος ὥς πρὸς ἐμέ· ὥστε σὺ τὸ ἐπὶ τούτῳ προσδιδασκέμε καὶ ἀποκρίνου ἐρωτῶντι. ἀλλ' εἰ βούλει καὶ γὰρ κατὰ τὸν Ὀμηρον ἐρήσομαί σε, ὥς μάθῃς οὐδ' αὐτὸν ἀμελέτητον ὄντα με τῶν Ὀμήρου;

**ΕΡΜ.** Καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναι  
20 ναύτης αἰὲ καὶ πρόσκωπος ὢν;

**ΧΑΡ.** Ὡς ὀνειδιστικὸν τοῦτο ἐς τὴν τέχνην. ἐγὼ δὲ διαπορθμεύων αὐτὸν ἀποθανόντα, ῥαψωδῶντος πολλὰ παρακούσας ἐνίων ἔτι μέμνημαι· καί τοι χειμῶν ἡμᾶς οὐ μικρὸς τότε κατελάμβανεν.  
25 ἐπεὶ γὰρ ἤρξατο ἄδειν οὐ πάνυ αἰσιόν τινα ὧδ' ἔλαβον τοῖς πλέουσιν, ὥς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν πόντον ὥσπερ τορύνῃν τινὰ ἐμβάλων τὴν τρίαῖναν καὶ πάσας τὰς θνέλλας ὠρόθυε καὶ ἄλλα πολλά, κυκῶν τὴν θάλατταν ὑπὸ  
30 τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνώφος ἐμπεσὼν ὀλίγου

δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν· ὅτε περ καὶ  
 ναυτιάσας ἑκείνος ἀπήμεσε τῶν ῥαψφιδίων τὰς  
 πολλὰς αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι.  
 οὐ χαλεπὸν οὖν ἦν ἐκ τοσούτου ἐμέτου ὀλίγα γούν  
 8 διαφυλάττειν. εἰπὲ γὰρ μοι 5

τίς γὰρ ὅδ' ἐστὶ πάχιστος ἀνὴρ ἥς τε μέγας τε,  
 ἕξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὤμους;

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητῆς·  
 ἐπικροτοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον  
 ἀράμενος φέρει διὰ τοῦ σταδίου μέσον. 10

ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμέ, ὦ Ἑρμῇ,  
 ἐπαινοῖεν, ὅς αὐτόν σοι τὸν Μίλωνα μετ' ὀλίγον  
 ξυλλαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅποτεν ἤκη  
 πρὸς ἡμᾶς ὑπὸ τοῦ ἀναλωτοτάτου τῶν ἀνταγω-  
 νιστῶν καταπαλαισθεὶς τοῦ Θανάτου, μηδὲ ξυνεῖς 15  
 ὅπως αὐτὸν ὑποσκελίζει; κἄτα οἰμώξεται ἡμῖν  
 δηλαδὴ μεμνημένος τῶν στεφάνων τούτων καὶ τοῦ  
 κρότου· νῦν δὲ μέγα φρονεῖ θαυμαζόμενος ἐπὶ τῇ  
 τοῦ ταύρου φορᾷ. τί δ' οὖν οἰηθῶμεν; ἄρα  
 ἐλπίζειν αὐτὸν καὶ τεθνήξεσθαί ποτε; 20

ΕΡΜ. Πόθεν ἐκείνος θανάτου νῦν μνημονεύσειεν  
 ἂν ἐν ἀκμῇ τοσαύτῃ;

ΧΑΡ. Ἐὰ τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν  
 παρέξοντα, ὅποτεν πλέῃ μὴδ' ἐμπίδα ἡμῖν οὐχ  
 9 ὅπως ταῦρον ἔτι ἄρασθαι δυνάμενος. σὺ δέ μοι 25  
 ἐκείνο εἰπέ,

τίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνὴρ;

οὐχ Ἕλληνα, ὥς ἔοικεν ἀπὸ γούν τῆς στολῆς.

ΕΡΜ. Κύρος, ὦ Χάρων, ὁ Καμβύσου, ὅς τὴν  
 ἀρχὴν πάλαι Μήδων ἐχόντων νῦν Περσῶν ἤδη 30

ἐποίησεν εἶναι· καὶ Ἀσσυρίων δ' ἑναγχος οὗτος  
ἐκράτησε καὶ Βαβυλῶνα παρεστήσατο καὶ νῦν  
ἐλασείοντι ἐπὶ Λυδίαν ἔοικεν, ὥς καθελὼν τὸν  
Κροῖσον ἄρχοι ἀπάντων.

5 ΧΑΡ. Ὁ Κροῖσος δὲ ποῦ ποτε κακεῖνός ἐστιν ;

ΕΡΜ. Ἐκεῖσε ἀπόβλεψον εἰς τὴν μεγάλην  
ἀκρόπολιν τὴν τὸ τριπλοῦν τεῖχος· Σάρδεις  
ἐκεῖναι, καὶ τὸν Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης  
χρυσῆς καθήμενον Σόλωνι τῷ Ἀθηναίῳ διαλεγό-  
10 μενον. βούλει ἀκούσωμεν αὐτῶν ὅ τι καὶ λέγουσι ;

ΧΑΡ. Πάνυ μὲν οὖν.

ΚΡΟΙΣ. ὦ ξένε Ἀθηναίε, εἶδες γάρ μου τὸν 10  
πλούτον καὶ τοὺς θησαυροὺς καὶ ὅσος ἄσημος  
χρυσός ἐστιν ἡμῶν καὶ τὴν ἄλλην πολυτέλειαν,  
15 εἰπέ μοι, τίνα ἡγῇ τῶν ἀπάντων ἀνθρώπων εὐδαι-  
μονέστατον εἶναι.

ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ ;

ΕΡΜ. Θάρρει· οὐδὲν ἀγεννές, ὦ Χάρων.

ΣΟΛ. ὦ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαίμονες·  
20 ἐγὼ δὲ ὦν οἶδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι  
εὐδαιμονεστάτους γενέσθαι, τοὺς τῆς ἱερείας παῖδας  
τῆς Ἀργόθεν, τοὺς ἅμα πρῶην ἀποθανόντας, ἐπεὶ  
τὴν μητέρα ὑποδύντες εἵλκυσαν ἐπὶ τῆς ἀπήνης  
ἄχρι πρὸς τὸ ἱερόν.

25 ΚΡΟΙΣ. Ἔστω· ἐχέτωσαν ἐκεῖνοι τὰ πρῶτα  
τῆς εὐδαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη ;

ΣΟΛ. Τέλλος ὁ Ἀθηναῖος, ὃς εὖ τε ἐβίω καὶ  
ἀπέθανεν ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣ. Ἐγὼ δέ, ὦ κάθαρμα, οὐ σοι δοκῶ  
30 εὐδαίμων εἶναι ;

ΣΟΛ. Οὐδέπω οἶδα, ὦ Κροῖσε, ἣν μὴ πρὸς τὸ τέλος ἀφίκη τοῦ βίου. ὁ γὰρ θάνατος ἀκριβῆς ἔλεγχος τῶν τοιούτων καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως διαβιώναι.

ΧΑΡ. Κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλῃσαι, ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίνεσθαι τὴν περὶ τῶν τοιούτων κρίσιν. ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει ἢ τί ἐπὶ τῶν ὥμων φέρουσι ;

ΕΡΜ. Πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθῃσι μισθὸν τῶν χρησμῶν, ὑφ' ὧν καὶ ἀπολείται μικρὸν ὕστερον· φιλόμαντις δὲ ὁ ἀνὴρ ἐκτόπως.

ΧΑΡ. Ἐκεῖνο γάρ ἐστιν ὁ χρυσός, τὸ λαμπρόν δ' ἀποστίλβει, τὸ ὑπωχρον μετ' ἐρυθήματος ; νῦν γὰρ πρῶτον εἶδον ἀκούων αἰί.

ΕΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ αἰίδιμον ὄνομα καὶ περιμάχῃτον.

ΧΑΡ. Καὶ μὴν οὐχ ὀρώ ὃ τι ἀγαθὸν αὐτῷ πρόσσεστιν, εἰ μὴ ἄρα ἓν τι μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.

ΕΡΜ. Οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο καὶ ἐπιβουλαὶ καὶ ληστήρια καὶ ἐπιорκίαι καὶ φόνοι καὶ δεσμὰ καὶ πλόες μακροὶ καὶ ἐμπορίαι καὶ δουλείαι ;

ΧΑΡ. Διὰ τοῦτο, ὦ Ἑρμῇ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρων ; οἶδα γὰρ τὸν χαλκόν, ὀβολόν, ὥς οἶσθα, παρὰ τῶν καταπλεόντων ἐκάστου ἐκλέγων.

ΕΡΜ. Ναί· ἀλλὰ ὁ χαλκὸς μὲν πολὺς, ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ

πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορύττουσι·  
πλὴν ἀλλὰ ἐκ γῆς καὶ οὗτος ὥσπερ ὁ μόλυβδος καὶ  
τὰ ἄλλα.

ΧΑΡ. Δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν  
5 ἀβελτερίαν, εἰ τοσοῦτον ἔρωτα ἐρώσιν ὠχροῦ καὶ  
βαρέος κτήματος.

ΕΡΜ. Ἄλλ' οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων,  
ἐρᾶν αὐτοῦ φαίνεται, ὡς ὄρας, καταγελαῖ γὰρ τοῦ  
Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου, καί  
10 μοι δοκεῖν ἐρέσθαι τι βούλεται αὐτόν· ἐπακούσωμεν  
οὖν.

ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἷε γάρ τι δεῖσθαι 12 ✓  
τῶν πλίνθων τούτων τὸν Πύθιον ;

ΚΡΟΙΣ. Νῆ Δία· οὐ γάρ ἐστιν αὐτῷ ἐν  
15 Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον.

ΣΟΛ. Οὐκοῦν μακάριον οἷε τὸν θεὸν ἀπο-  
φανεῖν, εἰ κτήσαιο σὺν τοῖς ἄλλοις καὶ πλίνθους  
χρυσᾶς ;

ΚΡΟΙΣ. Πῶς γὰρ οὔ ;

20 ΣΟΛ. Πολλὴν μοι λέγεις, ὦ Κροῖσε, πενίαν  
ἐν τῷ οὐρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ  
χρυσίον δεήσει αὐτούς, ἣν ἐπιθυμήσωσι.

ΚΡΟΙΣ. Ποῦ γὰρ τοσοῦτος ἂν γένοιτο χρυσὸς  
ὅσος παρ' ἡμῖν ;

25 ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ ;

ΚΡΟΙΣ. Οὐ πάνυ τι.

ΣΟΛ. Τοῦ βελτίονος ἄρα ἐνδεεὺς ἐστε.

ΚΡΟΙΣ. Πῶς ἀμείνων ὁ σίδηρος τοῦ χρυσοῦ ;

ΣΟΛ. Ἦν ἀποκρίνη μὴδὲν ἀγανακτῶν, μά-  
30 θοις ἄν.

ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων.

ΣΟΛ. Πότεροι ἀμείνους, οἱ σώζοντές τινας ἢ οἱ σωζόμενοι πρὸς αὐτῶν ;

ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή.

ΣΟΛ. Ἄρ' οὖν, ἦν Κύρος, ὡς λογοποιοῦσί τις, ἐπὶ Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε ;

ΚΡΟΙΣ. Ὁ σίδηρος δῆλον ὅτι.

ΣΟΛ. Καὶ εἴ γε τοῦτον μὴ παρασκευάσαιο, οἴχοιτο ἄν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. 10

ΚΡΟΙΣ. Εὐφήμει, ἄνθρωπε.

ΣΟΛ. Μὴ γένοιτο μὲν οὕτω ταῦτα· φαίνη δ' οὖν ἀμείνω τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.

ΚΡΟΙΣ. Οὐκοῦν καὶ τῷ θεῷ σιδηρᾶς πλίνθους θέλεις ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὐθις 15 ἀνακαλεῖν ;

ΣΟΛ. Οὐδὲ σιδήρου ἐκείνός γε δεήσεται, ἀλλ' ἦν τε χαλκὸν ἦν τε χρυσὸν ἀναθῆς, ἄλλοις μὲν ποτε κτήμα καὶ ἔρμαιον ἔσῃ ἀνατεθεικὼς ἢ Φωκεῦσιν ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς ἢ τινι τυράννῳ 20 ἢ ληστῇ, τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.

ΚΡΟΙΣ. Ἀεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς καὶ φθονεῖς.

13 ΕΡΜ. Οὐ φέρει ὁ Λυδός, ὦ Χάρων, τὴν 25 παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσσω, τὸ δὲ παριστάμενον ἐλευθέρως λέγων, μεμνήσεται δ' οὖν μικρὸν ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέῃ ἀλόντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ 30

Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθοῦς πρῶην ἀναγινωσκούσης τὰ ἐκάστῳ ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτα ἐγέγραπτο, Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρου, Κύρον δὲ αὐτὸν ὑπ' ἐκείνησιν τῆς Μασσα-  
 5 γέτιδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵππου τούτου τοῦ λευκοῦ ἐξελαύνουσιν;

ΧΑΡ. Νῆ Δία.

ΕΡΜ. Τόμυρις ἐκείνη ἐστί, καὶ τὴν κεφαλὴν γε ἀποτεμοῦσα τοῦ Κύρου αὕτη εἰς ἀσκὸν ἐμβαλεῖ  
 10 πλήρη αἵματος. ὁρᾷς δὲ καὶ τὸν υἱὸν αὐτοῦ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐστιν· οὗτος βασιλεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλεῖς ἔν τε τῇ Λιβύῃ καὶ Αἰθιοπία τὸ τελευταῖον μανεῖς ἀποθανεῖται ἀποκτείνας τὸν Ἄπιν.

15 ΧΑΡ. ὦ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς προσβλέψειεν οὕτως ὑπερφρονούντας τῶν ἄλλων; ἢ τίς ἂν πιστεύσειεν ὥς μετ' ὀλίγον οὗτος μὲν αἰχμάλωτος ἔσται, οὗτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκῷ αἵματος; ἐκεῖνος δὲ τίς ἐστιν, ὦ Ἑρμῆ, 14  
 20 ὁ τὴν πορφυρᾶν ἐφεστρίδα ἐμπεπορημένος, ὁ τὸ διάδημα, ὃ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατεμών,

νήσῳ ἐν ἀμφιρύτῃ; βασιλεὺς δέ τις εὖχεται εἶναι.

ΕΡΜ. Εὖ γε παρφδεῖς, ὦ Χάρων. ἀλλὰ Πολυ-  
 25 κράτην ὁρᾷς τὸν Σαμίων τύραννον πανευδαίμονα ἡγούμενον εἶναι· ἀτὰρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου προδοθεὶς Ὀροίτῃ τῷ σατράπῃ ἀνασκολοπισθήσεται ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεὶ τοῦ χρόνου· καὶ ταῦτα  
 30 γὰρ τῆς Κλωθοῦς ἐπήκουσα.



ΧΑΡ. Εὖ γε ὦ Κλωθοῖ, γεννικῶς καὶ αὐτούς,  
ὦ βελτίστη, καὶ τὰς κεφαλὰς ἀπότημνε καὶ ἀνα-  
σκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὄντες· ἐν τοσούτῳ  
δὲ ἐπαιρέσθωσαν ἀφ' ὑψηλοτέρου ἀλγεινότερον  
καταπεσούμενοι. ἐγὼ δὲ γελάσομαι τότε γνωρίσας 5  
αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ μήτε τὴν  
πορφυρίδα μήτε τιάραν ἢ κλίνην χρυσὴν κομί-  
ζοντας.

15 ΕΡΜ. Καὶ τὰ μὲν τούτων ὧδε ἔξει. τὴν δὲ  
πληθὺν ὀρᾶς, ὦ Χάρων, τοὺς πλείοντας αὐτῶν, τοὺς 10  
πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας,  
τοὺς δανείζοντας, τοὺς προσαιτοῦντας ;

ΧΑΡ. Ὅρῳ ποικίλην τινὰ τὴν τύρβην καὶ  
μεστὸν ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν  
ἐοικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν ἰδιὸν τι 15  
κέντρον ἔχει καὶ τὸν πλησίον κεντεῖ, ὀλίγοι δὲ τινες  
ὥσπερ σφῆκες ἄγουσι καὶ φέρουσι τὸ ὑποδεέστερον.  
ὁ δὲ περιπετόμενος αὐτοὺς ἐκ τὰφανοῦς οὗτος ὄχλος  
τίνες εἰσὶν ;

ΕΡΜ. Ἐλπίδες, ὦ Χάρων, καὶ δείματα καὶ 20  
ἄνοιαι καὶ ἡδοναὶ καὶ φιλαργυρίαι καὶ ὀργαὶ καὶ  
μῖση καὶ τὰ τοιαῦτα. τούτων δὲ ἡ ἄνοια μὲν κάτω  
ξυναναμέμικται αὐτοῖς καὶ ξυμπολιτεύεται γε νῆ  
Δία καὶ τὸ μῖσος καὶ ἡ ὀργὴ καὶ ζηλοτυπία καὶ  
ἀμαθία καὶ ἀπορία καὶ φιλαργυρία, ὁ φόβος δὲ 25  
καὶ αἱ ἐλπίδες ὑπεράνω πετόμενοι ὁ μὲν ἐμπίπτων  
ἐκπλήττει, ἐνίοτε καὶ ὑποπτήσσειν ποιεῖ, αἱ δ'  
ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὅποταν μάλιστα  
οἴηταί τις ἐπιλήψεσθαι αὐτῶν, ἀναπτάμεναι οἴχον-  
ται κεχηνότηας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ τὸν 30

Τάνταλον κάτω πύσχοντα ὀρᾷς ὑπὸ τοῦ ὕδατος.  
 ἦν δὲ ἀτενίσσης, κατόψει καὶ τὰς Μοίρας ἄνω 16  
 ἐπικλωθούσας ἐκάστω τὸν ἄτρακτον, ἀφ' οὗ ἡρτῆ-  
 σθαι ξυμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων.  
 5 ὀρᾷς καθάπερ ἀράχνιά τινα καταβαίνοντα ἐφ'  
 ἑκαστον ἀπὸ τῶν ἀτράκτων ;

ΧΑΡ. Ὅρω πάνυ λεπτὸν ἑκαστον νῆμα ἐπι-  
 πεπλεγμένον γε τὰ πολλά, τοῦτο μὲν ἐκείνῳ,  
 ἐκείνο δὲ ἄλλῳ.

10 ΕΡΜ. Εἰκότως, ὦ πορθμεῦ· εἴμαρται γὰρ  
 ἐκείνῳ μὲν ὑπὸ τούτου φονευθῆναι, τοῦτον δὲ ὑπ'  
 ἄλλου, καὶ κληρονομήσαι γε τοῦτον μὲν ἐκείνου,  
 οὗτον ἂν ἢ μικρότερον τὸ νῆμα, ἐκείνῳ δὲ αὖ τούτου·  
 τοιόνδε γάρ τι ἢ ἐπιπλοκὴ δηλοῖ. ὀρᾷς δ' οὖν ἀπὸ  
 15 λεπτοῦ κρεμαμένους ἅπαντας ; καὶ οὗτος μὲν ἀνα-  
 σπασθεὶς ἄνω μετέωρός ἐστι καὶ μετὰ μικρὸν  
 καταπεσών, ἀπορραγέντος τοῦ λίνου, ἐπειδὰν μηκέτι  
 ἀντέχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται,  
 οὗτος δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πέσῃ,  
 20 ἀψοφητὶ κείσεται, μόλις καὶ τοῖς γείτοσιν ἐξακου-  
 σθέντος τοῦ πτώματος.

ΧΑΡ. Παγγέλοια ταῦτα, ὦ Ἑρμῇ.

ΕΡΜ. Καὶ μὴν οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν 17  
 ἀξίαν, ὅπως ἐστὶ καταγέλαστα, ὦ Χάρων, καὶ  
 25 μάλιστα αἱ ἄγαν σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ  
 τῶν ἐλπίδων οἴχεσθαι ἀναρπάστους γινομένους  
 ὑπὸ τοῦ βελτίστου Θανάτου. ἄγγελοι δὲ καὶ  
 ὑπηρέται αὐτοῦ μάλα πολλοί, ὥς ὀρᾷς, ἡπίαλοι  
 καὶ πυρετοὶ καὶ φθόαι καὶ περιπνευμονίαι καὶ  
 30 ξίφη καὶ ληστήρια καὶ κώνεια καὶ δικασταὶ καὶ

τύραννοι· καὶ τούτων οὐδέν ὅλως αὐτοὺς εἰσέρχεται,  
 ἔστ' ἂν εὖ πράττωσιν, ὅταν δὲ σφαλῶσι, πολὺ τὸ  
 ὀπτοτοῖ καὶ αἰαὶ καὶ οἴμοι. εἰ δ' εὐθύς ἐξ ἀρχῆς  
 ἐνενόουν ὅτι θνητοὶ τέ εἰσιν αὐτοὶ καὶ ὀλίγον τούτου  
 χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίασιν ὥσπερ ἐξ 5  
 ὀνειράτος πάντα ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν  
 σωφρονέστερον καὶ ἥττον ἡνιῶντο ἀποθανόντες·  
 νῦν δὲ εἰς αἰὲ ἐλπίσαντες χρήσεσθαι τοῖς παροῦσιν,  
 ἐπειδὰν ἐπιστὰς ὁ ὑπηρέτης καλῇ καὶ ἀπάγῃ  
 πεδήσας τῷ πυρετῷ ἢ τῇ φθόῃ, ἀγανακτοῦσι πρὸς 10  
 τὴν ἀγωγὴν οὐποτε προσδοκήσαντες ἀποσπασθή-  
 σεσθαι αὐτῶν. ἢ τί γὰρ ἂν ποιήσειεν ἐκεῖνος ὁ  
 τὴν οἰκίαν σπουδῇ οἰκοδομούμενος καὶ τοὺς ἐργάτας  
 ἐπισπέρχων, εἰ μάθοι ὅτι ἢ μὲν ἔξει τέλος αὐτῷ,  
 ὁ δὲ ἄρτι ἐπιθείς τὸν ὄροφον ἄπεισι τῷ κληρονόμῳ 15  
 καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μὴδὲ δειπνήσας  
 ὁ ἄθλιος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων ὅτι  
 ἄρρενα παῖδα τέτοκεν αὐτῷ ἢ γυνή, καὶ τοὺς φίλους  
 διὰ τοῦτο ἐστιῶν καὶ τοῦνομα τοῦ πατρὸς τιθέμενος,  
 εἰ ἡπίστατο ὡς ἐπτέτης γενόμενος ὁ παῖς τεθνήξεται, 20  
 ἄρ' ἂν σοι δοκεῖ χαίρειν ἐπ' αὐτῷ γεννωμένῳ; ἀλλὰ  
 τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδί  
 ἐκείνου ὁρᾷ τὸν τοῦ ἀθλητοῦ πατέρα τοῦ Ὀλύμπια  
 νευικηκότος, τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ  
 παιδίον οὐχ ὁρᾷ οὐδὲ οἶδεν ἀφ' οἷας αὐτῷ κρόκης 25  
 ἐκρέματο. τοὺς μὲν γὰρ περὶ τῶν ὄρων διαφορο-  
 μένους ὁρᾷς, ἄσοι εἰσὶ, καὶ τοὺς συναγείροντας  
 τὰ χρήματα, εἶτα, πρὶν ἀπολαῦσαι αὐτῶν, καλου-  
 μένους ὑφ' ὧν εἶπον τῶν ἀγγέλων τε καὶ τῶν  
 ὑπηρετῶν.

**ΧΑΡ.** Ὅρῳ ταῦτα πάντα καὶ πρὸς ἑμαυτὸν γε 18  
ἐννοῶ ὅτι τὸ ἥδὺ αὐτοῖς παρὰ τὸν βίον ἢ τί ἐκείνῳ  
ἐστίν, οὐ στερόμενοι ἀγανακτοῦσιν. ἦν γοῦν τοῦς  
βασιλέας ἴδῃ τις αὐτῶν, οἵπερ εὐδαιμονέστατοι εἶναι  
5 δοκοῦσιν, ἔξω τοῦ ἀβεβαίου καὶ ὡς φῆς ἀμφιβόλου  
τῆς τύχης, πλείω τῶν ἡδέων τὰ ἀνιὰ εὐρήσει  
προσόντα αὐτοῖς, φόβους καὶ ταραχὰς καὶ μίση  
καὶ ἐπιβουλὰς καὶ ὀργὰς καὶ κολακείας· τούτοις  
γὰρ ἅπαντες ξύνεισιν. ἐὼ πένθη καὶ νόσους καὶ  
10 πάθη ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν· ὅπου  
δὲ τὰ τούτων πονηρά, λογίζεσθαι καιρὸς οἶα τὰ  
τῶν ἰδιωτῶν ἂν εἴη. ἐθέλω δ' οὖν σοι, ὦ Ἑρμῇ, 19  
εἰπεῖν, ὅτινι εἰκέναι μοι ἔδοξαν οἱ ἄνθρωποι καὶ  
ὁ βίος ἅπας αὐτῶν. ἤδη ποτὲ πομφόλυγας ἐν  
15 ὕδατι θεάσω ὑπὸ κρουνοῦ τινι καταράττοντι ἀνιστα-  
μένας; τὰς φουσαλίδας λέγω, ἀφ' ὧν ξυναγείρεται  
ὁ ἀφρός· ἐκείνων τοίνυν τινὲς μὲν μικραὶ εἰσι καὶ  
αὐτίκα ἐκραγεῖσαι ἀπέσβησαν, αἱ δ' ἐπὶ πλεον  
διαρκοῦσι καὶ προσχωρουσῶν αὐταῖς τῶν ἄλλων  
20 ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται, εἶτα  
μέντοι κακεῖναι πάντως ἐξερράγησάν ποτε· οὐ γὰρ  
οἶόν τε ἄλλως γενέσθαι. τοῦτό ἐστιν ὁ ἀνθρώπου  
βίος· ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ  
μὲν μέλζουσ, οἱ δὲ ἐλάττους· καὶ οἱ μὲν ὀλιγοχρόνιον  
25 ἔχουσι καὶ ὠκύμορον τὸ φύσημα, οἱ δὲ ἅμα τῷ  
ξυστῆναι ἐπαύσαντο· πᾶσι δ' οὖν ἀπορραγῆναι  
ἀναγκαῖον.

**ΕΡΜ.** Οὐδὲν χεῖρον σὺ τοῦ Ὀμήρου εἵκασας,  
ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

30 **ΧΑΡ.** Καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῇ, ὁρᾷς οἶα 20

ποιούσι καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν  
 πέρι καὶ τιμῶν καὶ κτήσεων ἀμιλλώμενοι, ἅπερ  
 ἅπαντα καταλιπόντας αὐτοὺς δεήσει ἓνα ὀβολὸν  
 ἔχοντας ἥκειν παρ' ἡμᾶς. βούλει οὖν, ἐπείπερ ἐφ'  
 ὑψηλοῦ ἐσμέν, ἀναβοήσας παμμέγεθες παραινέσω 5  
 αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαίων πόνων, ζῆν δὲ  
 αἰεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας, λέγων,  
 ὦ μάταιοι, τί ἐσπουδάκατε περὶ ταῦτα ; παύσασθε  
 κάμνοντες· οὐ γὰρ εἰς αἰὲ βιώσεσθε· οὐδὲν τῶν  
 ἐνταῦθα σεμνῶν αἰδιόν ἐστιν, οὐδ' ἂν ἀπαγ'γοι 10  
 τις αὐτῶν τι ξὺν αὐτῷ ἀποθανών, ἀλλ' ἀνάγκη  
 αὐτὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ  
 τὸν ἀγρὸν καὶ τὸ χρυσίον αἰὲ ἀλλων εἶναι καὶ  
 μεταβάλλειν τοὺς δεσπότας. εἰ ταῦτα καὶ τὰ  
 τοιαῦτα ἐξ ἐπηκόου ἐμβοήσαιοι αὐτοῖς, οὐκ ἂν οἶει 15  
 μεγάλα ὠφεληθῆναι τὸν βίον καὶ σωφρονεστέρους  
 ἂν γενέσθαι παρὰ πολὺ ;

- 21 ΕΡΜ. ὦ μακάριε, οὐκ οἶσθα, ὅπως αὐτοὺς ἡ  
 ἄγνοια καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μὴδ' ἂν  
 τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ὦτα· τοσούτῳ 20  
 κηρῷ ἔβυσαν αὐτά, οἷόν περ ὁ Ὀδυσσεὺς τοὺς  
 ἐταίρους ἔδρασε δέει τῆς Σειρήνων ἀκροάσεως.  
 πόθεν οὖν ἂν ἐκεῖνοι ἀκοῦσαι δυνηθεῖεν, ἦν καὶ  
 σὺ κεκραγὼς διαρραγῆς ; ὅπερ γὰρ παρ' ὑμῖν ἡ  
 Λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια ἐργάζεται. 25  
 πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι οὐ παραδεδεγμένοι  
 τὸν κηρὸν ἐς τὰ ὦτα πρὸς τὴν ἀλήθειαν ἀπο-  
 κλίνοντες, ὃξὺ δεδορκότες ἐς τὰ πράγματα καὶ  
 κατεγνωκότες οἶά ἐστιν.

ΧΑΡ. Οὐκοῦν ἐκείνοισ γοῦν ἐμβοήσωμεν ; 30

ΕΡΜ. Περριτὸν καὶ τοῦτο, λέγειν πρὸς αὐτοὺς ἃ ἴσασιν. ὁρᾷς ὅπως ἀποστάντες τῶν πολλῶν καταγελῶσι τῶν γινομένων καὶ οὐδαμῇ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη  
5 βουλευόντες παρ' ὑμᾶς ἀπὸ τοῦ βίου ; καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας.

ΧΑΡ. Εὖ γε, ὦ γεννάδαι· πλὴν πάνυ ὀλίγοι εἰσὶν, ὦ Ἑρμῇ.

ΕΡΜ. Ἰκανοὶ καὶ οὗτοι. ἀλλ' κατίωμεν ἤδη.

10 ΧΑΡ. Ἐν ἔτι ἐπόθουν, ὦ Ἑρμῇ, εἰδέναι, καί 22 μοι δείξας αὐτὸ ἐντελῇ ἔσῃ τὴν περιήγησιν πεποιημένος, τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι.

ΕΡΜ. Ἡρία, ὦ Χάρων, καὶ τύμβους καὶ τάφους  
15 καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὁρᾷς καὶ τὰς στήλας καὶ πυραμίδας ; ἐκεῖνα πάντα νεκροδοχεῖα καὶ σωματοφυλάκιά ἐστι.

ΧΑΡ. Τί οὖν ἐκείνους στεφανοῦσι τοὺς λίθους  
20 καὶ χρίουσι μύρῳ ; οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων καὶ βόθρον τινὰ ὀρύξαντες καίουσιν τε ταυτὶ τὰ πολυτελῆ δεῖπνα καὶ ἐς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, ὥς γοῦν εἰκάσαι, ἐκχέουσιν ;

25 ΕΡΜ. Οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν Ἄιδου· πεπιστεύκασιν γοῦν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὥς οἶόν τε περιπετομένας τὴν κνῖσαν καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον.

30 ΧΑΡ. Ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὧν τὰ

κρανία ξηρότατα ; καίτοι γελοῖός εἰμι σοὶ λέγων  
ταῦτα ὅσημέραι κατὰγοντι αὐτούς. οἴσθ' οὖν, εἰ  
δύναιντ' ἂν ἔτι ἀνελθεῖν ἅπαξ ὑποχθόνιοι γενόμενοι.  
ἐπεὶ τοι καὶ παγγέλοι' ἄν, ὦ Ἑρμῇ, ἔπασχες, οὐκ  
ὀλίγα πράγματα ἔχων, εἰ ἔδει μὴ κατὰγειν μόνον  
αὐτούς, ἀλλὰ καὶ αὐθις ἀνάγειν πιομένους. ὦ  
μάταιοι, τῆς ἀνοίας, οὐκ εἰδότες ἡλίκους ὅροις  
διακέκριται τὰ νεκρῶν καὶ τὰ ζώντων πράγματα  
καὶ οἷα τὰ παρ' ἡμῖν ἐστί καὶ ὅτι

κάτθαν' ὁμῶς ὃ τ' ἄτυμβος ἀνὴρ ὅς τ' ἔλλαχε τύμβου, 10  
ἐν δὲ ἱῇ τιμῇ Ἴρος κρείων τ' Ἀγαμέμνων·  
Θερσίτῃ δ' ἴσος Θέτιδος παῖς ἡὔκόμοιο.  
πάντες δ' εἰσὶν ὁμῶς νεκρῶν ἀμενηνὰ κάρηνα,  
γυμνοὶ τε ξηροὶ τε κατ' ἀσφοδελὸν λειμῶνα.

23 ΕΡΜ. Ἡράκλεις, ὥς πολλὸν τὸν Ὀμηρον ἐπαν- 15  
τλείς. ἀλλ' ἐπεὶ περ ἀνέμνησάς με, ἐθέλω σοι δεῖξαι  
τὸν τοῦ Ἀχιλλέως τάφον. ὁρᾷς τὸν ἐπὶ τῇ  
θαλάττῃ ; Σίγειον μὲν ἐκεῖνό ἐστι τὸ Τρωϊκόν·  
ἀντικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ῥοιτείῳ.

ΧΑΡ. Οὐ μεγάλοι, ὦ Ἑρμῇ, οἱ τάφοι. τὰς 20  
πόλεις δὲ τὰς ἐπισήμους δεῖξόν μοι ἤδη, ἃς κάτω  
ἀκούομεν, τὴν Νίνον τὴν Σαρδαναπάλλου καὶ  
Βαβυλῶνα καὶ Μυκῆνας καὶ Κλεωνὰς καὶ τὴν  
Ἴλιον αὐτήν· πολλοὺς γοῦν μέμνημαι διαπορθμεύ-  
σας ἐκεῖθεν, ὥς δέκα ὅλων ἐτῶν μὴ νεωλκήσαι 25  
μηδὲ διαψύξαι τὸ σκαφίδιον.

ΕΡΜ. Ἡ Νίνος μὲν, ὦ πορθμεῦ, ἀπόλωλεν  
ἤδη καὶ οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις  
ὅπου ποτὲ ἦν· ἡ Βαβυλὼν δὲ σοι ἐκείνη ἐστὶν ἡ  
εὐπυργος, ἡ τὸν μέγαν περιβόλον, οὐ μετὰ πολὺ 30

καὶ αὐτὴ ζητηθησομένη ὥσπερ ἡ Νίνος· Μυκήνας  
 δὲ καὶ Κλεωναὶς αἰσχύνονται δεῖξαί σοι, καὶ μάλιστα  
 τὸ Ἴλιον. ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὀμηρον  
 κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. πλὴν  
 5 ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνήασι  
 καὶ αὐταί· ἀποθνήσκουσι γάρ, ὦ πορθμεῦ, καὶ  
 πόλεις ὥσπερ ἄνθρωποι, καὶ τὸ παραδοξότατον,  
 καὶ ποταμοὶ ὅλοι· Ἰνάχου γοῦν οὐδὲ τάφρος ἔτι ἐν  
 Ἀργεὶ καταλείπεται.

10 ΧΑΡ. Παπαῖ τῶν ἐπαίνων, Ὀμηρε, καὶ τῶν  
 ὀνομάτων, Ἴλιος ἱρὴ καὶ εὐρυνάγυια καὶ εὐκτίμεναι  
 Κλεωναί. ἀλλὰ μεταξὺ λόγων τίνες ἐκεῖνοί εἰσιν 24  
 οἱ πολεμοῦντες ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν;

ΕΡΜ. Ἀργεῖους ὄρῳ, ὦ Χάρων, καὶ Λακε-  
 15 δαιμονίους καὶ τὸν ἡμιθνήτα ἐκείνον στρατηγὸν  
 Ὀθρυάδαν τὸν ἐπιγράφοντα πὸ τρόπαιον τῷ αὐτοῦ  
 αἵματι.

ΧΑΡ. Ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἑρμῇ, ὁ  
 πόλεμος;

20 ΕΡΜ. Ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μά-  
 χονται.

ΧΑΡ. ὦ τῆς ἀνοίας, οἷ γε οὐκ ἴσασιν ὅτι, κὰν  
 ὅλην τὴν Πελοπόννησον αὐτοὶ κτήσωνται, μόγις ἂν  
 ποδιαῖον ἕκαστος λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ·  
 25 τὸ δὲ πεδῖον τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι  
 πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ  
 ἀρότρῳ.

ΕΡΜ. Οὕτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ κατα-  
 βάντες ἤδη καὶ κατὰ χώραν εὐθετήσαντες αὐθις τὰ  
 30 ὄρη ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἃ ἐστάλην, σὺ



δὲ ἐπὶ τὸ πορθμεῖον. ἤξω δέ σοι καὶ αὐτὸς μετ'  
ὀλίγον νεκροστολῶν.

ΧΑΡ. Εὖ γε ἐποίησας, ὦ Ἑρμῆ· εὐεργέτης  
εἰς αἰὲ ἀναγεγράφῃ. ὠνάμην τι διὰ σέ τῆς  
ἀποδημίας. — οἶά ἐστι τὰ τῶν κακοδαιμόνων  
ἀνθρώπων ! — περὶ Χάρωνος δ' οὐδεὶς λόγος.

## TIMΩN H MISANΘΡΩΠΟΣ.

TIMΩN, ZEYΣ, EPMHΣ, ΠΛΟΥΤΟΣ, ΠΕΝΙΑ, ΓΝΑΘΩ-  
ΝΙΔΗΣ, ΦΙΛΙΑΔΗΣ, ΔΗΜΕΑΣ, ΘΡΑΣΥΚΛΗΣ.

*TIM.* ὦ Ζεῦ φίλιε καὶ ξένιε καὶ ἑταιρεῖε καὶ .1  
ἐφέστιε καὶ ἀστεροπητὰ καὶ ὄρκιε καὶ νεφεληγερέτα  
καὶ ἐρύγδουπε καὶ εἴ τί σε ἄλλο οἱ ἐμβρόντητοι  
ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορώσι πρὸς  
5 τὰ μέτρα, — τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος  
ὑπερείδεις τὸ πίπτον τοῦ μέτρου καὶ ἀναπληροῖς τὸ  
κεχρηνὸς τοῦ ῥυθμοῦ — ποῦ σοι νῦν ἡ ἐρισμάραγος  
ἀστραπὴ καὶ ἡ βαρύβρομος βροντὴ καὶ ὁ αἰθαλόεις  
καὶ ἀργήεις καὶ σμερδαλέος κεραυνός ; ἅπαντα γὰρ  
10 ταῦτα λῆρος ἤδη ἀναπέφηνε καὶ καπνὸς ἀτεχνῶς  
ποιητικὸς ἔξω τοῦ πατάγου τῶν ὀνομάτων. τὸ δὲ  
ἀοίδιμόν σοι καὶ ἐκηβόλον ὄπλον καὶ πρόχειρον  
οὐκ οἶδ' ὅπως τελέως ἀπέσβη καὶ ψυχρόν ἐστι  
μηδὲ ὀλίγον σπινθήρα ὀργῆς κατὰ τῶν ἀδικούντων  
15 διαφυλάττον. θάττον γοῦν τῶν ἐπιорκεῖν τις ἐπι- 2  
χειρούντων ἔωλον θρυαλλίδα φοβηθείη ἂν ἢ τὴν  
τοῦ πανδαμάτορος κεραυνοῦ φλόγα· οὕτω δαλὸν  
τινα ἐπανατείνεσθαι δοκεῖς αὐτοῖς, ὥς πῦρ μὲν ἦ

καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι, μόνον δὲ τοῦτο οἶεσθαι ἀπολαύσειν τοῦ τραύματος, ὅτι ἀναπλησθῇ-  
 σονται τῆς ἀσβόλου. ὥστε ἤδη διὰ ταῦτά σοι καὶ  
 ὁ Σαλμωνεὺς ἀντιβροντᾶν ἐτόλμα, οὐ πάνυ τι  
 ἀπίθανος ὢν, πρὸς οὕτω ψυχρὸν τὴν ὀργὴν Δία 5  
 θερμουργὸς ἀνὴρ μεγαλαυχούμενος. πῶς γάρ ;  
 ὅπου γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, ὃς οὔτε  
 τῶν ἐπισκορπύων ἀκούεις οὔτε τοὺς ἀδικοῦντας  
 ἐπισκοπεῖς, λημᾶς δὲ καὶ ἀμβλυώττεις πρὸς τὰ  
 γινόμενα καὶ τὰ ὦτα ἐκκεκώφωσαι καθάπερ οἱ 10  
 3 παρηβηκότες. ἐπεὶ νέος γε ἔτι καὶ ὀξύθυμος ὢν  
 καὶ ἀκμαῖος τὴν ὀργὴν πολλὰ κατὰ τῶν ἀδίκων καὶ  
 βιαίων ἐποίεις καὶ οὐδέποτε ἦγες τότε πρὸς αὐτοὺς  
 ἐκεχειρίαν, ἀλλ' αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν  
 καὶ ἡ αἰγὶς ἐπεσεῖετο καὶ ἡ βροντὴ ἐπαταγεῖτο 15  
 καὶ ἡ ἀστραπὴ συνεχὲς ὥσπερ εἰς ἀκροβολισμὸν  
 προηκοντίζετο· οἱ σεισμοὶ δὲ κοσκινηδὸν καὶ ἡ  
 χιῶν σωρηδὸν καὶ ἡ χάλαζα πετρηδόν, ἵνα σοι  
 φορτικῶς διαλέγωμαι, ὑετοὶ τε ῥαγδαῖοι καὶ βίαιοι,  
 ποταμὸς ἐκάστη σταγών· ὥστε τηλικαύτη ἐν ἀκαρεῖ 20  
 χρόνου ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς  
 ὑποβρυχίων ἀπάντων καταδεδυκότων μόγις ἔν τι  
 κιβώτιον περισωθῆναι προσοκεῖλαν τῷ Λυκωρεῖ  
 ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος διαφυλάττον  
 4 εἰς ἐπιγονὴν κακίας μείζονος. τοιγάρτοι ἀκόλουθα 25  
 τῆς ῥαθυμίας τὰπίχειρα κομίζῃ παρ' αὐτῶν, οὔτε  
 θύοντος ἔτι σοί τινος οὔτε στεφανοῦντος, εἰ μὴ τις  
 ἄρα πάρεργον Ὀλυμπίων, καὶ οὗτος οὐ πάνυ  
 ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τι ἀρχαῖον  
 συντελῶν· καὶ μετ' ὀλίγον Κρόνον σε, ὦ θεῶν 30

γενναιότατε, ἀποφανοῦσι παρωσάμενοι τῆς τιμῆς.  
 ἐὼ λέγειν, ποσάκις ἤδη σου τὸν νεῶν σεσυλήκασιν·  
 οἱ δέ τινες καὶ αὐτῷ σοι τὰς χεῖρας Ὀλυμπίασιν  
 ἐπιβεβλήκασιν, καὶ σὺ ὁ ὑψιβρεμέτης ὥκνησας ἢ  
 5 ἀναστῆσαι τοὺς κύνας ἢ τοὺς γείτονας ἐπικαλέ-  
 σασθαι, ὥς βοηδρομήσαντες αὐτοὺς συλλάβοιεν ἔτι  
 συσκευαζομένους πρὸς τὴν φυγὴν· ἀλλ' ὁ γενναῖος  
 καὶ Γίγαντολέτωρ καὶ Τιτανοκράτωρ ἐκάθησο τοὺς  
 πλοκάμους περικειρόμενος ὑπ' αὐτῶν, δεκάπηχυν  
 10 κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. ταῦτα τοίνυν, ὦ  
 θαυμάσιε, πηνίκα παύσεται οὕτως ἀμελῶς παρο-  
 ρώμενα; ἢ πότε κολάσεις τὴν τοσαύτην ἀδικίαν;  
 πόσοι Φαέθοντες ἢ Δευκαλίωνες ἱκανοὶ πρὸς οὕτως  
 ὑπέραντλον ὕβριν τοῦ βίου; ἵνα γὰρ τὰ κοινὰ 5  
 15 εἰσας τὰμὰ εἴπω, τοσούτους Ἀθηναίων εἰς ὕψος  
 ἄρας καὶ πλουσίους ἐκ πενεστάτων ἀποφύνας καὶ  
 πᾶσι τοῖς δεομένοις ἐπικουρήσας, μᾶλλον δὲ ἀθρόον  
 εἰς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον,  
 ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, οὐκέτι οὐδὲ  
 20 γνωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ  
 τέως ὑποπτήσσοντες καὶ προσκυνοῦντες κακὰ τοῦ  
 ἐμοῦ νεύματος ἀπηρτημένοι, ἀλλ' ἦν που καὶ ὁδῶ  
 βαδίζων ἐντύχω τινὲς αὐτῶν, ὥσπερ τινὰ στήλην  
 παλαιοῦ νεκροῦ ὑπτίαν ὑπὸ τοῦ χρόνου ἀνατετραμ-  
 25 μένην παρέρχονται μὴδὲ ἀναγνόντες, οἱ δὲ καὶ  
 πόρρωθεν ἰδόντες ἑτέραν ἐκτρέπονται δυσάντητον  
 καὶ ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες  
 τὸν οὐ πρὸ πολλοῦ σωτήρα καὶ εὐεργέτην αὐτῶν  
 γεγεννημένον. ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην 6  
 30 τὴν ἐσχατίαν τραπόμενος ἐναψάμενος διφθέραν

ἐργάζομαι τὴν γῆν ὑπόμισθος ὀβολῶν τεττάρων,  
τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα  
τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι ὄψεσθαι  
πολλοὺς παρὰ τὴν ἀξίαν εὖ πράττοντας· ἀνια-  
ρότερον γὰρ τοῦτό γε. ἤδη ποτὲ οὖν, ὦ Κρόνου καὶ 5  
Ῥέας υἱέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενος  
καὶ νήδυμον — ὑπὲρ τὸν Ἐπιμενίδην γὰρ κεκοί-  
μησαι — καὶ ἀναρριπίσας τὸν κεραυνὸν ἢ ἐκ τῆς  
Αἴτνης ἐναυσάμενος μεγάλην ποιήσας τὴν φλόγα  
ἐπίδειξαί τινα χολὴν ἀνδρώδους καὶ νεανικοῦ Διός, 10  
εἰ μὴ ἀληθὴ ἐστὶ τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ τῆς  
ἐκεῖ ταφῆς μυθολογούμενα.

7 ΖΕΤΣ. Τίς οὗτός ἐστιν, ὦ Ἑρμῆ, ὁ κεκραγὼς  
ἐκ τῆς Ἀττικῆς παρὰ τὸν Ἰμμηττὸν ἐν τῇ ὑπωρείᾳ  
πιναρὸς ὄλος καὶ αὐχμῶν καὶ ὑποδίφθερος; σκάπτει 15  
δὲ οἶμαι ἐπικεκυφώς· λάλος ἄνθρωπος καὶ θρασύς.  
ἢ που φιλόσοφός ἐστιν. οὐ γὰρ ἂν οὕτως ἀσεβεῖς  
τοὺς λόγους διεξῆι καθ' ἡμῶν.

ΕΡΜ. Τί φῆς, ὦ πάτερ; ἀγνοεῖς Τίμωνα τὸν  
Ἐχεκρατίδου τὸν Κολλυτέα; οὗτός ἐστιν ὁ πολλὰ 20  
κις ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλουτος,  
ὁ τὰς ὅλας ἐκατόμβας, παρ' ᾧ λαμπρῶς ἐορτάζειν  
εἰώθαμεν τὰ Διάσια.

ΖΕΤΣ. Φεῦ τῆς ἀλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ  
πλούσιος, περὶ δὲ οἱ τοσοῦτοι φίλοι; τί παθὼν 25  
τοιοῦτός ἐστιν; αὐχμηρός, ἄθλιος καὶ σκαπανεὺς  
καὶ μισθωτός, ὥς ἔοικεν, οὕτω βαρεῖαν καταφέρων  
τὴν δίκηλлан.

8 ΕΡΜ. Οὕτως μὲν εἰπεῖν, χρηστότης ἐπέτριψεν  
αὐτὸν καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς δεομένους 30

ἅπαντας οἶκος, ὥς δὲ ἀληθεῖ λόγῳ, ἄνοια καὶ  
 εὐήθεια καὶ ἀκρισία περὶ τῶν φίλων, ὃς οὐ συνίει  
 κόραξι καὶ λύκοις χαριζόμενος, ἀλλ' ὑπὸ γυνῶν  
 τοσούτων ὁ κακοδαίμων κειρόμενος τὸ ἦπαρ φίλους  
 5 εἶναι αὐτοὺς καὶ ἐταίρους ᾤετο, ὑπ' εὐνοίας τῆς  
 πρὸς αὐτὸν χαίροντας τῇ βορᾷ· οἱ δὲ τὰ ὅστ' αὐτὸν  
 γυμνώσαντες ἀκριβῶς καὶ περιτραγόντες, εἰ δέ τις  
 καὶ μυελὸς ἐνὴν, ἐκμυζήσαντες καὶ τοῦτον εὖ  
 μάλα ἐπιμελῶς, ᾤχοντο αὐτὸν καὶ τὰς ρίζας  
 10 ὑποτετμημένον ἀπολιπόντες, οὐδὲ γνωρίζοντες ἔτι  
 οὐδὲ προσβλέποντες — πόθεν γάρ ; — ἢ ἐπικου-  
 ροῦντες ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα  
 δικελλίτης καὶ διφθερίας, ὥς ὄρεας, ἀπολιπὼν ὑπ'  
 αἰσχύνης τὸ ἄστυ μισθοῦ γεωργεῖ μελαγχολῶν  
 15 τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ μάλα  
 ὑπεροπτικῶς παρέρχονται οὐδὲ τοῦνομα, εἰ Τίμων  
 καλοῖτο, εἰδότες.

**ΖΕΥΣ.** Καὶ μὴν οὐ παροπτέος ἀνὴρ οὐδὲ 9  
 ἀμελητέος· εἰκότως γὰρ ἡγανάκτει δυστυχῶν· ἐπεὶ  
 20 καὶ ὅμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκεί-  
 νοις ἐπιλελησμένοι ἀνδρὸς τοσαῦτα μηρία ταύρων  
 τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν  
 βωμῶν· ἔτι γοῦν ἐν ταῖς ρίσιν τὴν κνίσαν αὐτῶν  
 ἔχω. πλὴν ὑπ' ἀσυχολίας τε καὶ θορύβου πολλοῦ  
 25 τῶν ἐπιорκούντων καὶ βιαζομένων καὶ ἀρπαζόντων,  
 ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων —  
 πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι καὶ οὐδ' ἐπ'  
 ὀλίγον καταμύσαι ἡμῖν ἐφιάσι — πολὺν ἤδη χρόνον  
 οὐδὲ ἀπέβλεψα ἐς τὴν Ἀττικὴν, καὶ μάλιστα ἐξ  
 30 οὗ φιλοσοφία καὶ λόγων ἔριδες ἐπεπόλασαν αὐτοῖς·

- μαχομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγόντων οὐδὲ ἐπακούειν ἔστι τῶν εὐχῶν· ὥστε ἢ ἐπιβυσάμενον χρὴ τὰ ὦτα καθῆσθαι ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετὴν τινα καὶ ἀσώματα καὶ λήρους μεγάλη τῇ φωνῇ ξυνειρόντων. διὰ ταῦτά τοι καὶ τοῦτον 5 ἀμεληθῆναι ξυνέβη πρὸς ἡμῶν οὐ φαῦλον ὄντα.
- 10 ὅμως δὲ τὸν Πλούτον, ὃν Ἑρμῇ, παραλαβὼν ἄπιθι παρ' αὐτὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλούτος καὶ τὸν Θησαυρὸν μεθ' αὐτοῦ καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμωνι μηδὲ ἀπαλλαττέσθωσαν οὔτω ῥαδίως, 10 καὶ ὅτι μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκη αὐτοὺς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας, ἣν ἐπεδείξαντο πρὸς αὐτόν, καὶ αὐθις μὲν σκέψομαι καὶ δίκην δώσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω· κατεαγμένοι γὰρ αὐτοῦ 15 καὶ ἀπεστομωμένοι εἰσὶ δύο ἀκτῖνες αἱ μέγισται, ὅποτε φιλοτιμότερον ἡκόντισα πρῶτην ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν, ὃς ἔπειθε τοὺς ὁμιλητὰς μηδὲ ὅλως εἶναί τινας ἡμᾶς τοὺς θεοὺς. ἀλλ' ἐκείνου μὲν διήμαρτον, — ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς—ὁ δὲ κεραυνὸς ἐς τὸ Ἀνακείον παρασκήψας ἐκεῖνό τε κατέφλεξε καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη 20 περὶ τῇ πέτρᾳ. πλὴν ἱκανῇ ἐν τοσοῦτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς, εἰ ὑπερπλουτοῦντα τὸν Τίμονα ὀρώσιν. 25
- 11 ΕΡΜ. Οἶον ἦν τὸ μέγα κεκραγῆναι καὶ ὀχληρὸν εἶναι καὶ θρασύν. οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον· ἰδοὺ γέ τοι αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος ἐν 30

τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία· εἰ δὲ σιωπῇ  
ἔσκαπτεν ἐπικεκυφώς, ἔτι ἂν ἔσκαπτεν ἀμελού-  
μενος.

ΠΛΟΥΤ. Ἄλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ,  
5 παρ' αὐτόν.

ΖΕΥΣ. Διὰ τί, ὦ ἄριστε Πλούτε, καὶ ταῦτα  
ἐμοῦ κελεύσαντος ;

ΠΛΟΥΤ. Ὅτι νῆ Δία ὕβριζεν εἰς ἐμέ καὶ 12  
ἐξεφόρει καὶ ἐς πολλὰ κατεμέριζε καὶ ταῦτα  
10 πατρῶον αὐτῷ φίλον ὄντα, καὶ μονονουχὶ δικράνοισ  
ἐξεώθει με τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν  
χειρῶν ἀπορριπτοῦντες. αὐθις οὖν ἀπέλθω παρα-  
σίτοις καὶ κόλαξι καὶ ἐταίραις παραδοθησόμενος ;  
ἐπ' ἐκείνους, ὦ Ζεῦ, πέμπε με τοὺς αἰσθησομένους  
15 τῆς δωρεᾶς, τοὺς περιέψοντας, οἷς τίμιος ἐγὼ καὶ  
περιπόθητος· οὗτοι δὲ οἱ λάρροι τῇ πενίᾳ ξυνέ-  
στωσαν, ἣν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ'  
αὐτῆς λαβόντες καὶ δίκηλλαν ἀγαπάτωσαν ἄθλιοι  
τέτταρας ὀβολοὺς ἀποφέροντες· οἱ δεκαταλάντους  
20 δωρεὰς ἀμελητὶ προῖέμενοι.

ΖΕΥΣ. Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται 13  
περὶ σέ· πάννυ γὰρ αὐτὸν ἡ δίκηλλα πεπαιδαγώ-  
γηκεν, εἰ μὴ παντάπασιν ἀνάλγητός ἐστι τὴν ὀσφύν,  
ὥς χρήνυ σέ ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ  
25 μέντοι, πάννυ μεμφίμοιρος εἶναί μοι δοκεῖς, ὃς νῦν  
μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπε-  
τάσας ἠφίει περινοστεῖν ἐλευθέρως οὔτε ἀποκλείων  
οὔτε ζηλοτυπῶν· ἄλλοτε δὲ τοῦναντίον ἡγανάκεις  
κατὰ τῶν πλουσίων κατακεκλείσθαι λέγων πρὸς  
30 αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ καὶ σημείων ἐπι-



βολαῖς, ὥς μὴδὲ παρακῦψαί σοι ἐς τὸ φῶς δυνατόν  
 εἶναι. ταῦτα γοῦν ἀπωδύρου πρὸς με ἀποπνίγεσθαι  
 λέγων ἐν πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο ὥχρὸς  
 ἡμῖν ἐφαίνου καὶ φροντίδος ἀνάπλεως, συνεσπακῶς  
 τοὺς δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ 5  
 ἀποδράσεσθαι ἀπειλῶν, εἰ καιροῦ λάβοιο, παρ'  
 αὐτῶν· καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει σοι,  
 ἐν χαλκῷ ἢ σιδηρῷ τῷ θαλάμῳ καθάπερ τὴν  
 Δανάην παρθευέσθαι ὑπ' ἀκριβέσι καὶ παμπο-  
 νήροις παιδαγωγοῖς ἀνατρεφόμενον, τῷ Τόκῳ καὶ 10  
 14 τῷ Λογισμῷ. ἄτοπα γοῦν ποιεῖν ἔφασκες αὐτοὺς  
 ἐρώντας μὲν εἰς ὑπερβολήν, ἐξὸν δὲ ἀπολαύειν οὐ  
 τολμῶντας, οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι  
 κυρίου γε ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς  
 τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέ- 15  
 ποντας, ἱκανὴν ἀπόλαυσιν οἰομένους οὐ τὸ αὐτοὺς  
 ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς  
 ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα μήτε  
 αὐτὴν ἐσθίουσαν τῶν κριθῶν μήτε τῷ ἵππῳ πεινῶντι  
 ἐπιτρέπουσαν. καὶ προσέτι γε καὶ κατεγέλας αὐτῶν 20  
 φειδομένων καὶ φυλαττόντων καὶ τὸ καινότατον  
 αὐτοὺς ζηλοτυπούντων, ἀγνοούντων δὲ ὥς κατάρατος  
 οἰκέτης ἢ οἰκονόμος παιδότριψ ὑπείσιδων λαθραίως  
 ἐμπαροινήσει τὸν κακοδαίμονα καὶ ἀνέραστον δε-  
 σπότην πρὸς ἁμαυρόν τι καὶ μικρόστομον λυχνίδιον 25  
 καὶ διψαλέον θρναλλίδιον ἐπαγρυπνεῖν ἐάσας τοῖς  
 τόκοις. πῶς οὖν οὐκ ἄδικα ταῦτα, πάλαι μὲν  
 ἐκεῖνα αἰτιᾶσθαι, νῦν δὲ τῷ Τίμῳ τὰ ἐναντία  
 ἐπικαλεῖν ;

15 ΠΛΟΥΤ. Καὶ μὴν εἴ γε τάληθες ἐξετάζεις, 30

ἄμφω σοι εὐλογα δόξω ποιεῖν· τοῦ τε γὰρ Τίμωνος  
 τὸ πᾶν τοῦτο ἀνειμένον καὶ ἀμελὲς οὐκ εὐνοϊκὸν  
 ὥς πρὸς ἐμὲ εἰκότως ἂν δοκοίη· τοὺς τε αὖ  
 κατάκλειστον θύραις καὶ ἐν σκότῳ φυλάττοντας,  
 5 ὅπως αὐτοῖς παχύτερος γενοίμην καὶ πιμελὴς καὶ  
 ὑπέρογκος ἐπιμελουμένους, οὔτε προσαπτομένους  
 αὐτοὺς οὔτε ἐς τὸ φῶς προάγοντας, ὥς μηδὲ ὀφθείην  
 πρὸς τινος, ἀνοήτους ἐνόμιζον εἶναι καὶ ὑβριστάς,  
 οὐδὲν ἀδικοῦντά με ὑπὸ τοσούτοις δεσμοῖς κατα-  
 10 σήποντας, οὐκ εἰδότας ὥς μετὰ μικρὸν ἀπίασιν  
 ἄλλῳ τινὶ τῶν εὐδαιμόνων με καταλιπόντες. οὔτ' 16  
 οὖν ἐκείνους οὔτε τοὺς πᾶν προχείρους εἰς ἐμὲ  
 τούτους ἐπαινῶ, ἀλλὰ τοὺς, ὅπερ ἄριστόν ἐστι,  
 μέτρον ἐπιθήσοντας τῷ πράγματι καὶ μήτε ἀφεξο-  
 15 μένους τὸ παράπαν μήτε προησομένους τὸ ὅλον.  
 σκόπει γάρ, ὦ Ζεῦ, πρὸς τοῦ Διός, εἴ τις νόμῳ  
 γήμας γυναῖκα νέαν καὶ καλὴν ἔπειτα μήτε φυλάτ-  
 τοι μήτε ζηλοτυποῖ τὸ παράπαν, ἀφίεις καὶ βαδίζειν  
 ἔνθα ἂν ἐθέλοι νύκτωρ καὶ μεθ' ἡμέραν καὶ ξυνεῖναι  
 20 τοῖς βουλομένοις, μᾶλλον δὲ αὐτὸς ἀπάγοι μοιχευ-  
 θησομένην ἀνοίγων τὰς θύρας καὶ μαστροπεύων καὶ  
 πάντας ἐπ' αὐτὴν καλῶν; ἄρα ὁ τοιοῦτος ἐρᾷ  
 δόξειεν ἄν; οὐ σύ γε, ὦ Ζεῦ, τοῦτο φαίης ἂν  
 ἐρασθεῖς πολλάκις. εἰ δέ τις ἔμπαλιν ἐλευθέραν 17  
 25 γυναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ  
 παίδων γνησίῳ ὁ δὲ μήτε αὐτὸς προσάπτειτο  
 ἀκμαίᾳς καὶ καλῆς παρθένου μήτε ἄλλῳ προσβλέ-  
 πειν ἐπιτρέποι, ἄγονον δὲ καὶ στείραν κατακλείσας  
 παρθενεύοι, καὶ ταῦτα ἐρᾷ φάσκων καὶ δῆλος ὢν  
 30 ἀπὸ τῆς χροῆς καὶ τῆς σαρκὸς ἐκτετηκυίας καὶ

τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιοῦτος οὐ παραπαίειν δόξειεν ἄν, δέον παιδοποιεῖσθαι καὶ ἀπολαύειν τοῦ γάμου, καταμαραίνων εὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην καθάπερ ἰέρειαν τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ βίου ; ταῦτα 5 καὶ αὐτὸς ἀγανακτῶ πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος καὶ λαφυσσόμενος καὶ ἐξαντλούμενος, ὑπ' ἐνίων δὲ ὥσπερ στιγματίας δραπετῆς πεπεδημένος.

- 18 ΖΕΥΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν ; διδόασι 10 γὰρ ἄμφω καλὴν τὴν δίκην, οἱ μὲν ὥσπερ ὁ Τάνταλος ἄποτοι καὶ ἄγευστοι καὶ ξηροὶ τὸ στόμα, ἐπικεχηνότες μόνον τῷ χρυσίῳ, οἱ δὲ καθάπερ ὁ Φινεύς ἀπὸ τῆς φάρυγγος τὴν τροφήν ὑπὸ τῶν Ἀρπυιδῶν ἀφαιρούμενοι. ἀλλ' ἄπιθι ἤδη σωφρο- 15 νεστέρεῳ παρὰ πολὺ τῷ Τίμωνι ἐντευξόμενος.

ΠΛΟΥΤ. Ἐκεῖνος γάρ ποτε παύσεται ὥσπερ ἐκ κοφίνου τετρυπημένου, πρὶν ὅλως εἰσρυνῆναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιρροήν, μὴ ὑπέραντλος ἐσπεσῶν ἐπικλύσω αὐτόν ; 20 ὥστε ἐς τὸν τῶν Δαναίδων πίθον ὑδροφορήσειν μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰσρυνῆναι, σχεδὸν ἐκχυθησόμενου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἔκχυσιν κεχηνὸς τοῦ πίθου καὶ ἀκώλυτος ἢ 25 ἔξοδος.

- 19 ΖΕΥΣ. Οὐκοῦν ἤν μὴ ἐμφράξῃται τὸ κεχηνὸς τοῦτο καὶ ἐς τὸ ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεὶ σου ῥαδίως εὐρήσει τὴν διφθέραν αὐθις καὶ τὴν δίκηλλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' 30

ἄπιτε ἤδη καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο,  
ὦ Ἑρμῇ, ἐπανιών πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας  
ἐκ τῆς Αἴτνης, ὅπως τὸν κεραυνὸν ἀκονήσαντες  
ἐπισκευάσωσιν· ὥς ἤδη γε τεθηγμένου αὐτοῦ δεησό-  
5 μεθα.

ΕΡΜ. Προΐωμεν, ὦ Πλούτε. τί τοῦτο ; ὑπο- 20  
σκάξεις ; ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον,  
ἀλλὰ καὶ χωλὸς ὢν.

ΠΛΟΥΤ. Οὐκ ἀεὶ τοῦτο, ὦ Ἑρμῇ, ἀλλ' ὅπότεν  
10 μὲν ἀπίω παρά τινα πεμφθεὶς ὑπὸ τοῦ Διός, οὐκ οἶδ'  
ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροις, ὥς μόλις  
τελεῖν ἐπὶ τὸ τέρμα, προγηράσαντος ἐνίοτε τοῦ  
περιμένοντος, ὅπότεν δὲ ἀπαλλάττεσθαι δέη, πτηνὸν  
ᾧ ψει, πολὺ τῶν ὀνείρων ὠκύτερον· ἅμα γοῦν ἔπεσεν  
15 ἢ ὕσπληγξ, κἀγὼ ἤδη ἀνακηρύττομαι νενικηκώς,  
ὑπερπηδήσας τὸ στάδιον οὐδὲ ἰδόντων ἐνίοτε τῶν  
θεατῶν.

ΕΡΜ. Οὐκ ἀληθῇ ταῦτα φῆς· ἐγὼ γέ τοι  
πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι χθές μὲν οὐδὲ ὀβολόν,  
20 ὥστε πρίασθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τήμε-  
ρον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους  
ἐξελαύνοντας, οἷς οὐδὲ κανθήλιος ὑπῆρξε πώποτε.  
καὶ ὤμους πορφυροῖ καὶ χρυσόχειρες περιέρχονται  
οὐδ' αὐτοὶ πιστεύοντες, οἶμαι, ὅτι μὴ ὄναρ πλου-  
25 τούσιν.

ΠΛΟΥΤ. Ἐτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῇ, καὶ 21  
οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε, οὐδὲ ὁ Ζεὺς,  
ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοὺς ἅτε  
πλουτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὢν· δηλοῖ  
30 γοῦν καὶ τῷ ὀνόματι. ἐπειδὰν τοίνυν μετοικισθῆναι

δέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβα-  
 λόντες με καὶ κατασημνήμενοι ἐπιμελῶς, φορηδὸν  
 ἀράμενοι μετακομίζουσι· καὶ ὁ μὲν νεκρὸς ἐν  
 σκοτεινῷ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα  
 παλαιᾷ τῇ ὀθόνῃ σκεπόμενος, περιμάχητος ταῖς 5  
 γαλαῖς, ἐμὲ δὲ οἱ ἐπελπίσαντες ἐν τῇ ἀγορᾷ  
 περιμένουσι κεχηνότες ὥσπερ τὴν χελιδόνα προσ-  
 22 πετομένην τετριγότες οἱ νεοττοί. ἐπειδὴν δὲ τὸ  
 σημεῖον ἀφαιρεθῇ καὶ τὸ λίνον ἐντμηθῇ καὶ ἡ δέλτος  
 ἀνοιχθῇ καὶ ἀνακηρυχθῇ μου ὁ καινὸς δεσπότης 10  
 ἦτοι συγγενὴς τις ἢ κόλαξ ἢ καταπύγων οἰκέτης  
 ἐκ παιδικῶν τίμιος, ὑπεξυρημένος ἔτι τὴν γνάθον,  
 ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν, ἃς ἤδη  
 ἔξωρος ὢν ὑπηρέτησεν αὐτῷ, μέγα τὸ μίσθωμα ὁ  
 γενναῖος ἀπολαβών, ἐκεῖνος μὲν, ὅστις ἂν ἦ ποτε, 15  
 ἀρπασάμενός με αὐτῇ δέλτῳ θεῖ φέρων ἀντὶ τοῦ  
 τέως Πύρριου ἢ Δρόμωνος ἢ Τιβίου Μεγακλῆς  
 ἢ Μεγάβυζος ἢ Πρώταρχος μετονομασθεῖς, τοὺς  
 μάτην κεχηνότας ἐκείνους εἰς ἀλλήλους ἀποβλέ-  
 ποντας καταλιπὼν ἀληθὲς ἄγοντας τὸ πένθος, οἷος 20  
 αὐτοῦς ὁ θύννος ἐκ μυχοῦ τῆς σαγήνης διέφυγεν  
 23 οὐκ ὀλίγον τὸ δέλεαρ καταπιών. ὁ δὲ ἐμπεσὼν  
 ἀθρόως εἰς ἐμὲ ἀπειρόκαλος καὶ παχύδερμος ἄνθρω-  
 πος, ἔτι τὴν πέδην πεφρικῶς καὶ εἰ παριῶν ἄλλως  
 μαστίξειέ τις ὀρθὸν ἐφιστὰς τὸ οὖς καὶ τὸν μυλῶνα, 25  
 ὥσπερ τὸ ἀνάκτορον, προσκυνῶν, οὐκέτι φορητός  
 ἐστι τοῖς ἐντυγχάνουσιν, ἀλλὰ τοὺς τε ἐλευθέρους  
 ὑβρίζει καὶ τοὺς ὁμοδούλους μαστιγοῖ ἀποπειρώ-  
 μενος εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν, ἄχρι ἂν ἦ  
 ἐς πορνιδίον τι ἐμπεσὼν ἢ ἵπποτροφίας ἐπιθυμήσας 30

ἢ κόλαξι παραδοὺς ἑαυτὸν ὀμνύουσιν, ἢ μὴν εὐμορφότερον μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν 5 ἀκαρεῖ τοῦ χρόνου ἄθλιος ἐκχέη τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιπορκιῶν καὶ ἀρπαγῶν καὶ πανουργιῶν συνειλεγμένα.

ΕΡΜ. Αὐτά που σχεδὸν φῆς τὰ γινόμενα· 24  
ὁπόταν δ' οὖν αὐτόπους βαδίξης, πῶς οὕτω τυφλὸς  
10 ὢν εὐρίσκεις τὴν ὁδόν; ἢ πῶς διαγινώσκεις ἐφ' οὗς  
ἂν σε ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν  
ἀξίους;

ΠΛΟΥΤ. Οἷε γὰρ εὐρίσκειν με οἵτινές εἰσι;  
μὰ τὸν Δία οὐ πάνν· οὐ γὰρ ἂν Ἀριστείδην κατα-  
15 λιπὼν Ἴππονίκῳ καὶ Καλλίᾳ προσήειν καὶ πολλοῖς  
ἄλλοις Ἀθηναίων οὐδε ὀβολοῦ ἀξίοις.

ΕΡΜ. Πλὴν ἀλλὰ τί πράττετε καταπεμφθεῖς;

ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι περινοστών,  
ἄχρι ἂν λάθω τινὲς ἐμπεσών· ὁ δέ, ὅστις ἂν πρῶτός  
20 μοι περιτύχῃ, ἀπαγαγὼν [παρ' αὐτὸν] ἔχει, σέ,  
τὸν Ἑρμῆν, ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσ-  
κυνῶν.

ΕΡΜ. Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς οἰόμενός σε 25  
κατὰ τὸ αὐτῷ δοκοῦν πλουτίζειν ὅσους ἂν οἴηται  
25 τοῦ πλουτεῖν ἀξίους;

ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦγαθέ, ὅς γε  
τυφλὸν ὄντα εἰδὼς ἔπεμπευ ἀναζητήσοντα δυσέυ-  
ρετον οὕτω χρῆμα καὶ πρὸ πολλοῦ ἐκλελοιπὸς ἐκ  
τοῦ βίου, ὅπερ οὐδ' ὁ Λυγκεὺς ἂν ἐξεύροι ῥαδίως,  
30 ἀμαυρὸν οὕτω καὶ μικρὸν ὄν. τοιγαροῦν ἄτε τῶν

μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων  
ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶον ἐς τοὺς  
τοιούτους ἐμπίπτω περιῶν καὶ σαγηνεύομαι πρὸς  
αὐτῶν.

ΕΡΜ. Εἴτα πῶς, ἐπειδὴν καταλίπης αὐτούς, 5  
ῥαδίως φεύγεις οὐκ εἰδὼς τὴν ὁδόν ;

ΠΛΟΥΤ. Ὁξυδερκὴς τότε πως καὶ ἀρτίπους  
γίνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

26 ΕΡΜ. Ἔτι δὴ μοι καὶ τοῦτο ἀπόκριναι, πῶς  
τυφλὸς ὢν, εἰρήσεται γάρ, καὶ προσέτι ὠχρὸς καὶ 10  
βαρὺς ἐκ τοῖν σκελοῖν τοσούτους ἐραστὰς ἔχεις,  
ὥστε πάντας ἀποβλέπειν εἰς σέ, καὶ τυχόντας μὲν  
εὐδαιμονεῖν οἶεσθαι, εἰ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι  
ζώντας ; οἶδα γοῦν τινὰς οὐκ ὀλίγους αὐτῶν οὕτω 15  
σου δυσέρωτας ὄντας, ὥστε καὶ ἐς βαθυκῆτα  
πόντον φέροντες ἔρριψαν αὐτούς καὶ πετρῶν κατ'  
ἡλιβάτων ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ, ὅτι περ  
οὐδὲ τὴν ἀρχὴν ἐώρας αὐτούς. πλὴν ἀλλὰ καὶ  
σὺ ἂν εἴδῃς ὅτι ὁμολογήσειας, εἴ τι ξυνίης  
σαυτοῦ, κορυβαντιᾶν αὐτοὺς ἐρωμένῳ τοιούτῳ ἐπι- 20  
μεμνηνός.

27 ΠΛΟΥΤ. Οἶει γὰρ τοιοῦτον, οἷός εἰμι, ὀρᾶσθαι  
αὐτοῖς, χωλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρόσ-  
εστιν ;

ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλούτε, εἰ μὴ τυφλοὶ καὶ 25  
αὐτοὶ πάντες εἰσὶν ;

ΠΛΟΥΤ. Οὐ τυφλοί, ὦ ἄριστε, ἀλλ' ἡ ἄγνοια  
καὶ ἡ ἀπάτη, αἵ περ νῦν κατέχουσι τὰ πάντα,  
ἐπισκιάζουσιν αὐτούς· ἔτι δὲ καὶ αὐτός, ὥς  
μὴ παντάπασιν ἄμορφος εἶην, προσωπεῖόν τι 30

ἐρασμιώτατον περιθέμενος, διάχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς ἐντυγχάνω αὐτοῖς· οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὄρᾱν τὸ κάλλος ἐρώσι καὶ ἀπόλλυνται μὴ τυγχάνοντες. ὥς εἴ γέ τις αὐτοῖς  
 5 ὅλον ἀπογυμνώσας ἐπέδειξέ με, δῆλον ὡς κατεγίνωσκον ἂν αὐτῶν ἀμβλυώττοντες τὰ τηλικαῦτα καὶ ἐρώντες ἀνεράστων καὶ ἀμόρφων πραγμάτων.

ΕΡΜ. Τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ πλουτεῖν 28  
 γενόμενοι καὶ τὸ προσωπεῖον αὐτοὶ περιθέμενοι ἔτι  
 10 ἐξαπατῶνται, καὶ ἦν τις ἀφαιρῇται αὐτούς, θάπτουν ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοιεντο ; οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτούς, ὡς ἐπίχριστος ἢ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὀρώντας.

ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό  
 15 μοι συναγωνίζεται.

ΕΡΜ. Τὰ ποῖα ;

ΠΛΟΥΤ. Ἐπειδὴν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας τὴν θύραν ἐσδέχεταιί με, συμπαρεισέρχεται μετ' ἐμοῦ λαθὼν ὁ τύφος καὶ ἡ ἄνοια καὶ ἡ μεγα-  
 20 λαυχία καὶ μαλακία καὶ ὕβρις καὶ ἀπάτη καὶ ἄλλ' ἅττα μυρία· ὑπὸ δὴ τούτων ἀπάντων καταληφθεὶς τὴν ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστὰ καὶ ὀρέγεται τῶν φευκτῶν καμὲ τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε δορυφορούμενον ὑπ'  
 25 αὐτῶν, καὶ πάντα πρότερον πάθοι ἂν ἢ ἐμὲ προέσθαι ὑπομείνειεν ἄν.

ΕΡΜ. Ὡς λείος εἶ καὶ ὀλισθηρός, ὦ Πλούτε, 29  
 καὶ δυσκάτοχος καὶ διαφευκτικός, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν, ἀλλ' ὥσπερ αἱ ἐγχείλεις  
 30 ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδ'



ὅπως· ἡ Πενία δ' ἔμπαλιν ἰξώδης τε καὶ εὐλαβῆς  
καὶ μυρία τὰ ἀγκιστρα ἐκπεφυκότα ἐξ ἅπαντος τοῦ  
σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς ἔχεσθαι  
καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ μεταξὺ  
φλυαροῦντας ἡμᾶς πρᾶγμα ἤδη οὐ μικρὸν διέλαθε. 5

ΠΛΟΥΤ. Τὸ ποῖον ;

ΕΡΜ. "Οτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα,  
οὐπερ ἔδει μάλιστα.

30 ΠΛΟΥΤ. Θάρρει τούτου γε ἔνεκα· ἐν τῇ γῇ  
αὐτὸν αἰεὶ καταλείπων ἀνέρχομαι πρὸς ὑμᾶς ἐπι- 10  
σκήψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν,  
ἀνοίγειν δὲ μηδενί, ἣν μὴ ἀκούσῃ ἐμοῦ βοή-  
σαντος.

ΕΡΜ. Οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς·  
καὶ μοι ἔπου ἐχόμενος τῆς χλαμύδος, ἄχρι ἂν πρὸς 15  
τὴν ἐσχατιὰν ἀφίκωμαι.

ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῇ, χειραγωγῶν·  
ἐπεὶ ἦν γε ἀπολίπης με, Ὑπερβόλῳ τάχα ἢ Κλέωνι  
ἐμπεσοῦμαι περινοστών. ἀλλὰ τίς ὁ ψόφος οὗτός  
ἐστι καθάπερ σιδήρου πρὸς λίθον ; 20

31 ΕΡΜ. Ὁ Τίμων οὐτοσὶ σκάπτει πλησίον ὀρεινὸν  
καὶ ὑπόλιθον γήδιον. παπαῖ, καὶ ἡ Πενία πάρεστι  
καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία  
καὶ ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ  
Διμῷ ταπτομένων ἀπάντων, πολὺ ἀμείνους τῶν σῶν 25  
δορυφόρων.

ΠΛΟΥΤ. Τί οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῇ,  
τὴν ταχίστην ; οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν  
ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου  
περιεσχημένον. 30

ΕΡΜ. Ἄλλως ἔδοξε τῷ Διί· μὴ ἀποδειλιῶμεν οὖν.

ΠΕΝ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, 32  
χειραγωγῶν;

ΕΡΜ. Ἐπὶ τουτονὶ τὸν Τίμωνα ἐπέμφθημεν  
ὑπὸ τοῦ Διός.

ΠΕΝ. Νῦν ὁ Πλούτος ἐπὶ Τίμωνα, ὅποτε αὐτὸν  
ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα,  
τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ,  
10 γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὕτως  
ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ καὶ εὐαδί-  
κτητος, ὥσθ' ὃ μόνον κτήμα εἶχον ἀφαιρεῖσθαί με,  
ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἔν' αὖθις ὁ  
Πλούτος παραλαβὼν αὐτὸν Ὑβρει καὶ Τύφῳ ἐγχει-  
15 ρίσας, ὅμοιον τῷ πάλαι, μαλθακὸν καὶ ἀγεννῆ καὶ  
ἀνόητον ἀποφήνας ἀποδῶ πάλιν ἐμοὶ ράκος ἤδη  
γεγεννημένον;

ΕΡΜ. Ἐδοξε ταῦτα, ὦ Πενία, τῷ Διί.

ΠΕΝ. Ἀπέρχομαι· καὶ ὑμεῖς δέ, ὦ Πόνε καὶ 33  
20 Σοφία καὶ οἱ λοιποί, ἀκολουθεῖτέ μοι. οὗτος δέ  
τάχα εἴσεται, οἷαν με οὔσαν ἀπολείψει, ἀγαθὴν  
συνεργὸν καὶ διδάσκαλον τῶν ἀρίστων, ἥ συνὼν  
ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γνώμην  
διετέλεσεν, ἀνδρὸς βίον ζῶν καὶ πρὸς αὐτὸν ἀπο-  
25 βλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ  
ἐστίν, ἀλλότρια ὑπολαμβάνων.

ΕΡΜ. Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

ΤΙΜ. Τίνες ἐστέ, ὦ κατάρατοι; ἢ τί βουλόμενοι 34  
δεῦρο ἦκετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλή-  
30 σουντες; ἀλλ' οὐ χαίροντες ἄπιτε μιὰρὸν πάντες

ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων ταῖς βώλοις καὶ τοῖς λίθοις συντρίψω.

ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλης· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὐτοσὶ δὲ ὁ Πλούτος· ἔπεμψε δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν. ὥστε ἀγαθῇ τύχῃ δέχου τὸν ὄλβον ἀποστὰς τῶν πόνων.

ΤΙΜ. Καὶ ὑμεῖς οἰμώξεσθε ἤδη καίτοι θεοὶ ὄντες, ὥς φατε· πάντας γὰρ ἅμα καὶ ἀνθρώπους καὶ θεοὺς μισῶ, τουτονὶ δὲ τὸν τυφλόν, ὅστις ἂν ᾤ, καὶ ἐπιτρίψει μοι δοκῶ τῇ δικέλλῃ.

ΠΛΟΥΤ. Ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τοῦ Διός, μελαγχολᾶν γὰρ ὁ ἄνθρωπος οὐ μετρίως μοι δοκεῖ, μὴ τι κακὸν ἀπέλθω προσλαβών.

35 ΕΡΜ. Μηδὲν σκαιόν, ὦ Τίμων, ἀλλὰ τὸ πάνυ τοῦτο ἄγριον καὶ τραχὺ καταβαλὼν προτείνας τῷ χεῖρε λάμβανε τὴν ἀγαθὴν τύχην καὶ πλούτει πάλιν καὶ ἴσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων μόνος αὐτὸς εὐδαιμονῶν.

ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι. ἴκανός ἐμοὶ πλούτος ἢ δίκηλλα· τὰ δ' ἄλλα εὐδαιμονέστατός εἰμι, μηδενός μοι πλησιάζοντος.

ΕΡΜ. Οὕτως, ὦ τάν, ἀπανθρώπως ;

τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε ;

καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, οὕτως ἐπιμελουμένων σου τῶν θεῶν.

36 ΤΙΜ. Ἀλλὰ σοὶ μέν, ὦ Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμελείας, τουτονὶ δὲ τὸν Πλούτον οὐκ ἂν λάβοιμι.

ΕΡΜ. Τί δὴ ;

ΤΙΜ. "Οτι καὶ πάλαι μυρίων μοι κακῶν αἴτιος οὗτος κατέστη κόλαξι τε παραδούς καὶ ἐπιβούλους ἐπαγαγὼν καὶ μῖσος ἐπεγείρας καὶ ἡδυπαθείᾳ δια-  
 5 φθείρας καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἄφνω καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς· ἡ βελτίστη δὲ Πενία πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα καὶ μετ' ἀληθείας καὶ παρρησίας προσομιλοῦσα τά τε ἀναγκαῖα κάμνοντι παρείχε-  
 10 καὶ τῶν πολλῶν ἐκείνων καταφρονεῖν ἐπαίδευεν ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου καὶ δείξασα ὅστις ἦν ὁ πλοῦτος ὁ ἐμός, ὃν οὔτε κόλαξ θωπεύων οὔτε στυγερῆς φοβῶν, οὐδ' ἄλλος παροξυνθεὶς, οὐκ ἐκκλησιαστὴς ψηφοφορήσας, οὐ  
 15 τύραννος ἐπιβουλεύσας ἀφελέσθαι δύναιτ' ἄν. ἐρ- 37  
 ρωμένος τοιγαροῦν ὑπὸ τῶν πόνων τὸν ἀγρὸν τουτοῦ φιλοπόνως ἐργαζόμενος, οὐδὲν ὁρῶν τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιστα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος, ὦ Ἑρμῆ,  
 20 ἄπιθι τὸν Πλούτον ἀπάγων τῷ Διί· ἐμοὶ δὲ τοῦτο ἱκανὸν ἦν, πάντας ἀνθρώπους ἡβηδὸν οἰμώζειν ποιῆσαι.

ΕΡΜ. Μηδαμῶς, ὦγαθέ· οὐ γὰρ πάντες εἰσὶν ἐπιτήδειοι πρὸς οἰμωγὴν. ἀλλ' ἔα τὰ ὀργίλα  
 25 ταῦτα καὶ μεираκιώδη καὶ τὸν Πλούτον παράλαβε. οὗτοι ἀπόβλητά ἐστι τὰ δῶρα τὰ παρὰ τοῦ Διός.

ΠΛΟΥΤ. Βούλει, ὦ Τίμων, δικαιολογήσωμαι πρὸς σέ ; ἢ χαλεπαίνεις μοι λέγοντι ;

30 ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοι-

μίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες· ἀνέξομαι γάρ σε ὀλίγα λέγοντα διὰ τὸν Ἑρμῆν τουτονί.

- 38 ΠΛΟΥΤ. Ἐχρῆν μὲν ἴσως καὶ μακρὰ εἰπεῖν, οὕτω πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὄρα εἴ τί σε, ὡς φῆς, ἡδίκηκα, ὃς τῶν μὲν ἡδίστων 5 ἀπάντων αἰτιός σοι κατέστην, τιμῆς καὶ προεδρίας καὶ στεφάνων καὶ τῆς ἄλλης τρυφῆς, περίβλεπτός τε καὶ αἰδοίμος δι' ἐμὲ ἦσθα καὶ περισπούδαστος· εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγὼ σοι· μᾶλλον δὲ αὐτὸς ἡδίκημαι τοῦτο 10 ὑπὸ σοῦ, διότι με οὕτως ἀτίμως ὑπέβαλες ἀνδράσι καταράτοις ἐπαινοῦσι καὶ καταγοητεύουσι καὶ πάντα τρόπον ἐπιβουλεύουσί μοι· καὶ τό γε τελευταῖον ἔφησθα, ὡς προδεδωκά σε, τὸνναντίον δ' ἂν αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον ἀπελαθεῖς ὑπὸ σοῦ 15 καὶ ἐπὶ κεφαλὴν ἐξωσθεῖς τῆς οἰκίας. τοιγαροῦν ἀντὶ μαλακῆς χλανίδος ταύτην τὴν διφθέραν ἢ τιμιωτάτῃ σοι Πενία περιτέθεικεν. ὥστε μάρτυς ὁ Ἑρμῆς οὐτοσί, πῶς ἰκέτευον τὸν Δία μηκέθ' ἦκειν παρὰ σὲ οὕτω δυσμενῶς μοι προσενη- 20 νεγμένον.

- 39 ΕΡΜ. Ἀλλὰ νῦν ὁρᾷς, ὦ Πλούτε, οἷος ἤδη γεγέννηται; ὥστε θαρρῶν ξυνδιάτριβε αὐτῷ· καὶ σὺ μὲν σκάπτε ὡς ἔχεις· σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί 25 σοι.

ΤΙΜ. Πειστέον, ὦ Ἑρμῆ, καὶ ἀδθις πλουτητέον. τί γὰρ ἂν καὶ πάθοι τις, ὅποτε οἱ θεοὶ βιάζονται; πλὴν ὄρα γε, εἰς οἷά με πράγματα ἐμβάλλεις τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων 30

χρυσὸν ἄφνω τοσοῦτον λήψομαι οὐδὲν ἀδικήσας καὶ  
τοσαύτας φροντίδας ἀναδέξομαι.

ΕΡΜ. Ὑπόστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ 40  
χαλεπὸν τοῦτο καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ  
5 κόλακες ἐκεῖνοι διαρραγῶσιν ὑπὸ τοῦ φθόνου·  
ἐγὼ δὲ ὑπὲρ τὴν Αἴτνην ἐς τὸν οὐρανὸν ἀνα-  
πτήσομαι.

ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὥς δοκεῖ· τεκμαί-  
ρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ  
10 περίμενε· ἀναπέμψω γάρ σοι τὸν Θησαυρὸν  
ἀπελθὼν· μᾶλλον δὲ παῖε. σέ φημι, Θησαυρὲ  
χρυσοῦ, ὑπάκουσον Τίμωνι τουτῷ καὶ παράσχου  
σεαυτὸν ἀνελέσθαι. σκάπτε, ὦ Τίμων, βαθείας  
καταφέρων. ἐγὼ δὲ ὑμῖν ἀποστήσομαι.

15 ΤΙΜ. Ἄγε δὴ, ὦ δίκηλλα, νῦν μοι ἐπίρρωσον 41  
σεαυτὴν καὶ μὴ κάμῃς ἐκ τοῦ βάθους τὸν Θησαυρὸν  
ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ τεράστιε καὶ  
φίλοι Κορύβαντες καὶ Ἑρμῇ κερδῶε, πόθεν τοσοῦτον  
χρυσίον; ἢ που ὄναρ ταῦτά ἐστι; δέδια γοῦν μὴ  
20 ἄνθρακας εὔρω ἀνεγρόμενος· ἀλλὰ μὴν χρυσίον  
ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ τὴν πρόσοψιν  
ὑπερήδιστον.

ὦ χρυσέ, δεξίωμα κάλλιστον βροτοῖς·

αἰθρόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκτωρ καὶ  
25 μεθ' ἡμέραν. ἐλθέ, ὦ φίλτατε καὶ ἐρασμιώτατε.  
νῦν πείθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσόν· τίς  
γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις  
ὑπεδέξατο οὕτω καλὸν ἐραστήν διὰ τοῦ τέγους  
καταρρέοντα; ὦ Μίδα καὶ Κροῖσε καὶ τὰ ἐν 42  
30 Δελφοῖς ἀναθήματα ὥς οὐδὲν ἄρα ἦτε ὥς πρὸς

- Τίμωνα καὶ τὸν Τίμωνος πλούτον, ᾧ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἴσος. ᾧ δίκελλα καὶ φιλτάτη διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τούτῳ ἀναθεῖναι καλόν· αὐτὸς δὲ ἤδη πᾶσιν πριάμενος τὴν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ, μόνῳ 5 ἐμοὶ ἱκανὸν ἐνδιατᾶσθαι, τὸ αὐτὸ καὶ τάφον ἀποθανὼν ἔξειν μοι δοκῶ. δεδόχθω δὲ ταῦτα καὶ νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμικξία πρὸς ἅπαντας καὶ ἀγνωσία καὶ ὑπεροψία· φίλος δὲ ἢ ξένος ἢ ἐταῖρος ἢ Ἐλέου βωμὸς ὕθλος πολὺς· 10 καὶ τὸ οἰκτεῖραι δακρύοντα ἢ ἐπικουρῆσαι δεομένῳ παρανομία καὶ κατάλυσις τῶν ἐθῶν· μονήρης δὲ ἢ δίαίτα καθάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων.
- 43 οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβουλοι· καὶ τὸ προσομιλῆσαι τινὶ αὐτῶν μίασμα· καὶ ἦν τινα ἴδω 15 μόνον, ἀποφρὰς ἢ ἡμέρα· καὶ ὅλως ἀνδριάντων λιθίνων ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν· καὶ μήτε κήρυκα δεχόμεθα παρ' αὐτῶν μήτε σπονδὰς σπενδόμεθα· ἢ ἐρημία δὲ ὅρος ἔστω πρὸς αὐτούς. φυλέται δὲ καὶ φράτορες καὶ δημόται καὶ ἡ πατρίς 20 αὐτῇ ψυχρὰ καὶ ἀνωφελῆ ὀνόματα καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. πλουτεῖτω δὲ Τίμων μόνος καὶ ὑπεροράτω ἅπάντων καὶ τρυφάτω μόνος καθ' ἑαυτὸν κολακείας καὶ ἐπαίνων φορτικῶν ἀπηλ- 25 λαγμένος· καὶ θεοῖς θυέτω καὶ εὐωχεῖσθω μόνος· 25 ἑαυτῷ γέλτων καὶ ὁμορος, ἐκαστάτω τῶν ἄλλων. καθάπαξ ἑαυτὸν δεξιώσασθαι δεδόχθω, καὶ ἦν δέη
- 44 ἀποθανεῖν, αὐτῷ στέφανον ἐπενεγκεῖν. καὶ ὄνομα μὲν ἔστω ὁ Μισάνθρωπος ἡδιστον, τοῦ τρόπου δὲ γνωρίσματα δυσκολία καὶ τραχύτης καὶ σκαιότης 30-

καὶ ὀργὴ καὶ ἀπανθρωπία· εἰ δέ τινα ἴδοιμι ἐν πυρὶ  
 διαφθειρόμενον καὶ κατασβεννύναι ἱκετεύοντα, πίττη  
 καὶ ἐλαίῳ κατασβεννύναι· καὶ ἦν τινα τοῦ χειμῶνος  
 ὁ ποταμὸς παραφέρῃ ὁ δὲ τὰς χεῖρας ὀρέγων  
 5 ἀντιλαβέσθαι δέηται, ὥθειν καὶ τοῦτον ἐπὶ κεφαλὴν  
 βαπτίζοντα, ὥς μὴδὲ ἀνακύνθαι δυνηθείη· οὕτω γὰρ  
 ἂν τὴν ἴσην ἀπολάβοιεν. εἰσηγήσατο τὸν νόμον  
 Τίμων Ἐχεκρατίδου Κολλυτεύς, ἐπεψήφισε τῇ  
 ἐκκλησίᾳ Τίμων ὁ αὐτός. εἶεν, ταῦτα ἡμῖν δεδόχθω  
 10 καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς. πλὴν ἀλλὰ περὶ 45  
 πολλοῦ ἂν ποιησαίμην ἅπασιν γνώριμά πως ταῦτα  
 γενέσθαι, διότι ὑπερπλουτῶ· ἀγχόνῃ γὰρ ἂν τὸ  
 πρᾶγμα γένοιτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ  
 τάχους. πανταχόθεν συνθέουσι κεκοινύμενοι καὶ  
 15 πνευστιῶντες, οὐκ οἶδα ὅθεν ὁσφραυνόμενοι τοῦ  
 χρυσίου. πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβάς  
 ἀπελαύνω αὐτοὺς τοῖς λίθοις ἐξ ὑπερδεξίων ἀκρο-  
 βολιζόμενος, ἢ τό γε τοσοῦτον παρανομήσωμεν  
 εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὥς πλέον ἀνιῶνται  
 20 ὑπερορώμενοι; τοῦτο οἶμαι καὶ ἄμεινον. ὥστε  
 δεχόμεθα ἤδη αὐτοὺς ὑποστάντες. φέρ' ἴδω, τίς ὁ  
 πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ  
 πρῶν ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον,  
 πίθους ὅλους παρ' ἐμοὶ πολλάκις ἐμημεκώς. ἀλλ' εὖ  
 25 γε ἐποίησεν πρῶτος ἀφικόμενος· οἰμώζεται γὰρ πρὸ  
 τῶν ἄλλων.

ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον, ὥς οὐκ ἀμελήσουσι 46  
 Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαίρε Τίμων  
 εὐμορφότατε καὶ ἡδιστε καὶ συμποτικώτατε.

30 ΤΙΜ. Νηδὶ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν



ἀπάντων βορώτατε καὶ ἀνθρώπων ἐπιτριπτότατε.

ΓΝΑΘ. Ἄει φιλοσκώμων σύ γε. ἀλλὰ ποῦ τὸ συμπόσιον ; ὥς καινόν τί σοι ἄσμα τῶν νεοδιδάκτων διθυράμβων ἤκω κομίζων. <sup>5</sup>

ΤΙΜ. Καὶ μὴν ἐλεγεία γε ἄση μάλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ.

ΓΝΑΘ. Τί τοῦτο ; παίεις, ὦ Τίμων ; μαρτύρομαι. ὦ Ἡράκλεις, ἱοῦ ἱοῦ, προσκαλοῦμαί σε τραῦματος εἰς Ἄρειον πάγον. <sup>10</sup>

ΤΙΜ. Καὶ μὴν ἂν γε μικρὸν ἔτι βραδύνῃς, φόνου τάχα προσκεκλήσομαι.

ΓΝΑΘ. Μηδαμῶς· ἀλλὰ σύ γε πάντως τὸ τραῦμα ἵασαι μικρὸν ἐπιπάσας τοῦ χρυσίου. δεινῶς γὰρ ἴσχαιμόν ἐστι τὸ φάρμακον. <sup>15</sup>

ΤΙΜ. Ἔτι γὰρ μένεις ;

ΓΝΑΘ. Ἀπειμι· σὺ δὲ οὐ χαιρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος.

47 ΤΙΜ. Τίς οὗτός ἐστιν ὁ προσιών, ὁ ἀναφαλαντίας ; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος. <sup>20</sup> οὗτος δὲ ἀγρόν ὅλον παρ' ἐμοῦ λαβὼν καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίτου, ὁπότε ἄσαντά με πάντων σιωπῶντων μόνος ὑπερεπήνεσεν ἐπομοσάμενος ὠδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρῶγην εἶδὲ με καὶ <sup>25</sup> προσῆλθον ἐπικουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινεν.

48 ΦΙΛ. ὦ τῆς ἀναισχυντίας. νῦν Τίμωνα γινώρίζετε ; νῦν Γναθωνίδης φίλος καὶ συμπότης ; τοιγαροῦν δίκαια πέπονθεν οὕτως ἀχάριστος ὢν. <sup>30</sup>

ἡμεῖς δὲ οἱ πάλαι ξυνήθεις καὶ ξυνέφηβοι καὶ  
 δημόται ὅμως μετριάζομεν, ὥς μὴ ἐπιπηδᾶν δοκῶμεν.  
 χαῖρε, ὦ δέσποτα, καὶ ὅπως τοὺς μιαροὺς τούτους  
 κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον  
 5 φίλους, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας.  
 οὐκέτι πιστευτέα τῶν νῦν οὐδενί· πάντες ἀχάριστοι  
 καὶ πονηροί. ἐγὼ δὲ τάλαντόν σοι κομίζων, ὥς  
 ἔχοις πρὸς τὰ κατεπεύγοντα χρῆσθαι, καθ' ὅδον ἤδη  
 πλησίον ἤκουσα, ὥς πλουτοίης ὑπερμεγέθη τινα  
 10 πλοῦτον. ἤκω τοιγαροῦν ταῦτά σε νουθετήσων·  
 καίτοι σύ γε οὕτω σοφὸς ὢν οὐδὲν ἴσως δεήσῃ τῶν  
 παρ' ἐμοῦ λόγων, ὅς καὶ τῷ Νέστορι τὸ δέον  
 παραινέσειας ἄν.

TIM. Ἔσται ταῦτα, ὦ Φιλιάδῃ. πλὴν ἀλλὰ  
 15 πρόσιθι· καὶ σὲ φιλοφρονήσομαι τῇ δικέλλῃ.

ΦΙΛ. Ἄνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ  
 ἀχαρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.

TIM. Ἴδου τρίτος οὗτος ὁ ῥήτωρ Δημέας προσ- 49  
 ἔρχεται ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγενῆς  
 20 ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ' ἐμοῦ  
 τάλαντα μιᾷς ἡμέρας ἐκτίσας τῇ πόλει — κατε-  
 δεδίκαστο γὰρ καὶ ἐδέδετο οὐκ ἀποδιδούς, κἀγὼ  
 ἐλεήσας ἐλυσάμην αὐτόν — ἐπειδὴ πρῶην ἔλαχε  
 τῇ Ἐρεχθίδι φυλῇ διανέμειν τὸ θεωρικὸν κἀγὼ  
 25 προσήλθον αἰτῶν τὸ γινόμενον, οὐκ ἔφη γνωρίζειν  
 πολίτην ὄντα με.

ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ 50  
 γένους, τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα  
 τῆς Ἑλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος ξυνει-  
 30 λεγμένος καὶ αἱ βουλαὶ ἀμφότεραι περιμένουσι.

πρότερον δὲ ἄκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα. “Ἐπειδὴ Τίμων ὁ Ἐχεκρατίδου Κολλυτεύς, ἀνὴρ οὐ μόνον καλὸς καὶ ἀγαθός, ἀλλὰ καὶ σοφός ὥς οὐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πράττειν τῇ πόλει, 5 νενίκηκε δὲ πύξ καὶ πάλην καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾷς ἡμέρας καὶ τελείῳ ἄρματι καὶ συνωρίδι πωλικῇ —”

ΤΙΜ. Ἄλλ’ οὐδὲ ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν. 10

ΔΗΜ. Τί οὖν; θεωρήσεις ὕστερον· τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἄμεινον. “καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς καὶ κατέκοψε Πελοποννησίων δύο μόρας —”

51 ΤΙΜ. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα οὐδὲ 15 προὔγραφην ἐν τῷ καταλόγῳ.

ΔΗΜ. Μέτρια τὰ περὶ σπαντοῦ λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες. “ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλευόντων καὶ στρατηγῶν οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τούτοις 20 ἅπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἡλιαίᾳ κατὰ φυλὰς καὶ τοῖς δήμοις ἰδίᾳ καὶ κοινῇ πᾶσι χρυσοῦν ἀναστήσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα καὶ ἀκτῖνας ἐπὶ τῇ κεφαλῇ καὶ 25 στεφανῶσαι αὐτὸν χρυσοῖς στεφάνοις καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τήμερον Διονυσίοις τραγικοῖς καινοῖς. — ἀχθῆναι γὰρ δι’ αὐτὸν δεῖ τήμερον τὰ Διονύσια — εἶπε τὴν γνώμην Δημέας ὁ 30 ῥήτωρ, συγγενὴς αὐτοῦ ἀγχιστεὺς καὶ μαθητὴς ὢν·

καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων καὶ τὰ ἄλλα  
πάντα ὅποσα ἂν ἐθέλῃ.” τουτὶ μὲν οὖν σοι τὸ 52  
ψήφισμα. ἐγὼ δὲ καὶ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν  
παρὰ σέ, ὃν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὠνόμακα.

5 TIM. Πῶς, ὦ Δημέα, ὃς οὐδὲ γεγάμηκας, ὅσα  
γε καὶ ἡμᾶς εἰδέναι ;

ΔΗΜ. Ἀλλὰ γὰρ, ἣν διδῶ θεός, ἐς νέωτα καὶ  
παιδοποιήσομαι καὶ τὸ γεννηθισόμενον — ἄρρεν γὰρ  
ἔσται — Τίμωνα ἤδη καλῶ.

10 TIM. Οὐκ οἶδα, εἰ γὰρ εἰς ἔτι, ὦ οὗτος, τηλικαύτην  
παρ’ ἐμοῦ πληγὴν λαμβάνων.

ΔΗΜ. Οἶμοι· τί τοῦτο ; τυραννίδι, Τίμων,  
ἐπιχειρεῖς καὶ τύπτεις τοὺς ἐλευθέρους οὐ καθαρῶς  
ἐλεύθερος οὐδ’ αὐτὸς ὢν ; ἀλλὰ δώσεις ἐν τάχει  
15 τὴν δίκην τά τε ἄλλα καὶ ὅτι τὴν ἀκρόπολιν  
ἐνέπρησας.

TIM. Ἀλλ’ οὐκ ἐμπέπρησται, ὦ μιανέ, ἡ ἀκρό- 53  
πολις· ὥστε δῆλος εἶ συκοφαντῶν.

ΔΗΜ. Ἀλλὰ καὶ πλουτεῖς τὸν ὀπισθόδομον  
20 διορύξας.

TIM. Οὐ διώρυκται οὐδὲ οὗτος· ὥστε ἀπίθανά  
σου καὶ ταῦτα.

ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ  
πάντα τὰ ἐν αὐτῷ ἔχεις.

25 TIM. Οὐκοῦν καὶ ἄλλην λάμβανε.

ΔΗΜ. Οἶμοι τὸ μετάφρενον.

TIM. Μὴ κέκραχθι· κατοίσω γὰρ σοι καὶ  
τρίτην· ἐπεὶ καὶ γελοῖα πάμπαν ἂν πάθοιμι δύο  
μὲν Λακεδαιμονίων μόρας κατακόψας ἄνοπλος, ἐν  
30 δὲ μιὰν ἀνθρώπιον μὴ ἐπιτρίψας· μάτην γὰρ ἂν

54 εἶην καὶ νενικηκὼς Ὀλύμπια πύξ καὶ πάλην. ἀλλὰ  
 τί τοῦτο ; οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτός ἐστιν ;  
 οὐ μὲν οὖν ἄλλος· ἐκπετάσας γοῦν τὸν πώγωνα  
 καὶ τὰς ὀφρύς ἀνατείνας καὶ βρενθυόμενός τι πρὸς  
 αὐτὸν ἔρχεται, τιτανῶδες βλέπων, ἀνασσεσθημένος 5  
 τὴν ἐπὶ τῷ μετώπῳ κόμην, Αὐτοβορέας τις ἢ  
 Τρίτων, οἷους ὁ Ζεῦξις ἔγραψεν. οὗτος ὁ τὸ  
 σχῆμα εὐσταλὴς καὶ κόσμιος τὸ βάδισμα καὶ  
 σωφρονικὸς τὴν ἀναβολὴν ἔωθεν μυρία ὅσα περὶ  
 ἀρετῆς διεξιὼν καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν 10  
 καὶ τὸ ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λουσάμενος  
 ἀφίκοιτο ἐπὶ τὸ δεῖπνον καὶ ὁ παῖς μεγάλην τὴν  
 κύλικα ὀρέξειεν αὐτῷ — τῷ ζωροτέρῳ δὲ χαίρει  
 μάλιστα — καθάπερ τὸ Δήθης ὕδωρ ἐκπιὼν ἐναν-  
 τιώτατα ἐπιδείκνυται τοῖς ἑωθινοῖς ἐκείνοις λόγοις 15  
 προαρπάζων ὥσπερ ἰκτίνος τὰ ὄψα καὶ τὸν πλησίον  
 παραγκωνιζόμενος, καρύκης τὸ γένειον ἀνάπλεως,  
 κυνηδὸν ἐμφορούμενος, ἐπικεκυφώς, καθάπερ ἐν ταῖς  
 λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς  
 τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὡς μὴδὲ ὀλίγον 20  
 55 τοῦ μυττωτοῦ καταλίποι. μεμψίμοιρος αἰεὶ, καὶ  
 τὸν πλακοῦντα ὅλον ἢ τὸν σὺν μόνος τῶν ἄλλων  
 λάβῃ ἢ ὃ τι περ λιχνείας καὶ ἀπληστίας ὄφελος,  
 μέθυσός καὶ πάροινος, οὐκ ἄχρι φόδῃς καὶ ὀρχηστύος  
 μόνον, ἀλλὰ καὶ λαιδορίας καὶ ὀργῆς. προσέτι καὶ 25  
 λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα,  
 περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταῦτά  
 φησιν ἤδη ὑπὸ τοῦ ἀκράτου πονηρῶς ἔχων καὶ  
 ὑποτραυλίζων γελοίως· εἴτα ἔμετος ἐπὶ τούτοις·  
 καὶ τὸ τελευταῖον ἀράμενοί τινες ἐκφέρουσιν αὐτὸν 30

ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις  
ἐπειλημμένον. πλὴν ἀλλὰ καὶ νήφων οὐδενὶ τῶν  
πρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα ἢ  
θρασύτητος ἢ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἐστὶ  
5 τὰ πρῶτα καὶ ἐπιорκεῖ προχειρότατα, καὶ ἡ γοητεία  
προηγείται καὶ ἡ ἀναισχυντία παρομαρτεῖ, καὶ ὅλως  
πάνσοφόν τι χρῆμα καὶ πανταχόθεν ἀκριβὲς καὶ  
ποικίλως ἐντελές. οἰμώζεται τοιγαροῦν οὐκ εἰς  
μακρὰν χρηστὸς ὢν. τί τοῦτο; παπαῖ, χρόνιος  
10 ἡμῖν Θρασυκλῆς.

ΘΡΑΣ. Οὐ κατὰ ταῦτά, ὦ Τίμων, τοῖς πολλοῖς 56  
τούτοις ἀφύγμαι, ὥσπερ οἱ τὸν πλούτον σου τεθη-  
πότες ἀργυρίου καὶ χρυσίου καὶ δείπνων πολυτελῶν  
ἐλπίδι συνδεδραμήκασιν πολλὴν τὴν κολακείαν  
15 ἐπιδειξόμενοι πρὸς ἄνδρα οἷον σὲ ἀπλοϊκὸν καὶ τῶν  
ὄντων κοινωνικόν. οἶσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ  
δείπνον ἱκανόν, ὄψον δὲ ἥδιστον θύμον ἢ κάρδαμον  
ἢ εἴ ποτε τρυφώην, ὀλίγον τῶν ἀλῶν· ποτὸν δὲ  
ἢ ἐννεάκρουνος· ὁ δὲ τρίβων οὗτος ἤς βούλει  
20 πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν  
τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ.  
σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ὥς μὴ διαφθείρῃ σε τὸ  
κάκιστον τοῦτο καὶ ἐπιβουλότατον κτῆμα ὁ πλούτος,  
ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν  
25 γεγεννημένος· εἰ γάρ μοι πείθοιο, μάλιστα μὲν ὅλον  
ἐς τὴν θάλατταν ἐμβαλεῖς αὐτὸν οὐδὲν ἀναγκαῖον  
ἀνδρὶ ἀγαθῷ ὄντι καὶ τὸν φιλοσοφίας πλούτον ὁρᾶν  
δυναμένῳ· μὴ μέντοι ἐς βάθος, ὠγαθέ, ἀλλ' ὅσον ἐς  
βουβῶνας ἐπεμβὰς ὀλίγον πρὸ τῆς κυματωγῆς ἑμοῦ  
30 ὀρώντος μόνου· εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον 57

τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας μηδ' ὀβολὸν σαυτῷ ἀνείς, διαδιδούς ἅπασιν τοῖς δεομένοις, ὃ μὲν πέντε δραχμάς, ὃ δὲ μνᾶν, ὃ δὲ ἡμιτάλαντον· εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ — καίτοι 5 οὐκ ἑμαυτοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις — ἱκανὸν εἰ ταυτηνὶ τὴν πῆραν ἐκπλήσας παράσχοις οὐδὲ ὅλους δύο μεδίμνους χωροῦσαν Αἰγινητικούς. ὀλιγαρκῇ δὲ καὶ μέτριον χρή εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ 10 τὴν πῆραν φρονεῖν.

ΤΙΜ. Ἐπαινῶ ταῦτά σου, ὦ Θρασύκλεις· πρὸ δ' οὖν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κονδύλων ἐπιμετρήσας τῇ δικέλλῃ.

ΘΡΑΣ. Ὡ δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ 15 τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει.

ΤΙΜ. Τί ἀγανακτεῖς, ὦγαθέ; μῶν τι παρακέκρουσμαί σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ 58 τὸ μέτρον τέτταρας. ἀλλὰ τί τοῦτο; πολλοὶ ξυνέρχονται· Βλεψίας ἐκεῖνος καὶ Δάχης καὶ 20 Γνίφων καὶ ὅλον τὸ σύνταγμα τῶν οἰμωξομένων. ὥστε τί οὐκ ἐπὶ τὴν πέτραν ταύτην ἀνελθὼν τὴν μὲν δίκηλλαν ὀλίγον ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους λίθους ξυμφορήσας ἐπιχαλαζῶ πόρρωθεν αὐτούς; 25

ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων· ἄπιμεν γάρ.

ΤΙΜ. Ἄλλ' οὐκ ἀναιμωντί γε ὑμεῖς οὐδὲ ἄνευ τραυμάτων.

## ΟΝΕΙΡΟΣ Η ΑΛΕΚΤΡΥΩΝ.

ΜΙΚΥΛΟΣ ΚΑΙ ΑΛΕΚΤΡΥΩΝ.

ΜΙΚ. Ἀλλὰ σέ, κάκιστε ἀλεκτρυών, ὁ Ζεὺς 1  
αὐτὸς ἐπιτρίψειε φθονερὸν οὕτω καὶ ὀξύφωνον ὄντα,  
ὃς με πλουτοῦντα καὶ ἡδίστῳ ὀνείρῳ ξυνόντα καὶ  
θαυμαστὴν εὐδαιμονίαν εὐδαιμονοῦντα διάτορόν τι  
5 καὶ γεγωνὸς ἀναβοήσας ἐπήγειρας, ὥς μηδὲ νύκτωρ  
γούν τὴν πολὺ σοῦ μιαιωτέραν πενίαν διαφύγοιμι.  
καίτοι εἶγε χρὴ τεκμαίρεσθαι τῇ τε ἡσυχίᾳ πολλῇ  
ἔτι οὔσῃ καὶ τῷ κρύει μηδέπω με τὸ ὄρθριον ὥσπερ  
εἴωθεν ἀποπηγνύντι — γνώμων γὰρ οὗτος ἀψευδέ-  
10 στατός μοι προσελαυνούσης ἡμέρας — οὐδέπω μέσαι  
νύκτες εἰσίν. ὁ δὲ ἄϋπνος οὗτος ὥσπερ τὸ χρυσοῦν  
ἐκεῖνο κώδιον φυλάττων ἀφ' ἐσπέρας εὐθὺς ἤδη  
κέκραγεν· ἀλλ' οὔτι χαίρων γε. ἀμυνοῦμαι γὰρ  
ἀμέλει σε, ἣν μόνον ἡμέρα γένηται, συντρίβων τῇ  
15 βακτηρίᾳ· νῦν γάρ μοι πράγματα παρέξεις μετα-  
πηδῶν ἐν τῷ σκότῳ.

ΑΛΕΚ. Μικύλε δέσποτα, ὦμην τι χαριεῖσθαι  
σοι φθονῶν τῆς νυκτὸς ὀπόσου ἂν δυναίμην, ὥς ἔχῃς  
ἐπορθευόμενος ἀνύειν τὰ πολλὰ τῶν ἔργων· ἦν



γούν πρὶν ἥλιον ἀνίσχειν μίαν κρηπίδα ἐργάσῃ,  
πρὸ ὁδοῦ ἔσῃ τοῦτο ἐς τὰ ἄλφιστα πεπονηκώς. εἰ  
δέ σοι καθεύδειν ἥδιον, ἐγὼ μὲν ἡσυχάσομαί σοι  
καὶ πολλὸν ἀφωρότερος ἔσομαι τῶν ἰχθύων, σὺ δὲ  
ὄρα, ὅπως μὴ ὄναρ πλουτῶν λιμώττης ἀνεγρό- 5  
μενος.

2 ΜΙΚ. ὦ Ζεῦ τεράστιε καὶ Ἡράκλεις ἀλεξίκακε,  
τί τὸ κακὸν τοῦτ' ἐστίν; ἀνθρωπίνως ἐλάλησεν ὁ  
ἀλεκτρυών.

ΑΛΕΚ. Εἴτά σοι τέρας εἶναι δοκεῖ τὸ τοιοῦτον, 10  
εἰ ὁμόφρονος ὑμῖν εἶμι;

ΜΙΚ. Πῶς γὰρ οὐ τέρας; ἀλλ' ἀποτρέποιτε, ὦ  
θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

ΑΛΕΚ. Σύ μοι δοκεῖς, ὦ Μικύλε, κομιδῇ ἀπαί-  
δεντος εἶναι μὴδ' ἀνεγνωκέναι τὰ Ὀμήρου ποιήματα, 15  
ἐν οἷς καὶ ὁ τοῦ Ἀχιλλέως ἵππος ὁ Ξάνθος μακρὰ  
χαίρειν φράσας τῷ χρεμετίζειν ἔστηκεν ἐν μέσῳ  
τῷ πολέμῳ διαλεγόμενος, ἔπη ὅλα ῥαψωδῶν, οὐχ  
ὥσπερ ἐγὼ νῦν ἄνευ τῶν μέτρων, ἀλλὰ καὶ  
ἐμαντεύετο ἐκεῖνος καὶ τὰ μέλλοντα προεθέσπιζε, 20  
καὶ οὐδέν τι παράδοξον ἐδόκει ποιεῖν, οὐδ' ὁ ἀκούων  
ἐπεκαλεῖτο ὥσπερ σὺ τὸν ἀλεξίκακον, ἀποτρόπαιον  
ἡγούμενος τὸ ἄκουσμα. καίτοι τί ἂν ἐποίησας, εἴ  
σοι ἢ τῆς Ἀργούσας τρόπης ἐλάλησεν, ὥσπερ ποτὲ ἡ  
φηγὸς ἐν Δωδώνῃ αὐτόφρονος ἐμαντεύσατο, ἢ εἰ 25  
βύρσας εἶδες ἐρπούσας καὶ βοῶν κρέα μυκώμενα,  
ἡμίопτα, περιπεπαρμένα τοῖς ὀβελοῖς; ἐγὼ δὲ  
Ἑρμοῦ πάρεδρος ὢν λαλιστάτου καὶ λογιωτάτου  
θεῶν ἀπάντων καὶ τὰλλα ὁμοδίαίτος ὑμῖν καὶ  
σύντροφος οὐ χαλεπῶς ἔμελλον ἐκμαθήσεσθαι τὴν 30

ἀνθρώπων φωνήν. εἰ δὲ ἔχεμυθήσειν ὑπόσχοιό μοι,  
οὐκ ἂν ὀκνήσαιμί σοι τὴν ἀληθεστέραν αἰτίαν εἰπεῖν  
τῆς πρὸς ὑμᾶς ὁμοφωνίας καὶ ὅθεν ὑπάρχει μοι  
οὕτω λαλεῖν.

5 ΜΙΚ. Ἀλλὰ μὴ ὄνειρος καὶ ταῦτά ἐστιν, 3  
ἀλεκτρυὼν οὕτω πρὸς με διαλεγόμενος; εἰπέ δ' οὖν  
πρὸς τοῦ Ἑρμοῦ, ὦ βέλτιστε, ὅ τι καὶ ἄλλο σοι  
τῆς φωνῆς αἴτιον. ὥς δὲ σιωπήσομαι καὶ πρὸς  
οὐδένα ἐρῶ, τί σε χρὴ δεδιέναι; τίς γὰρ ἂν  
10 πιστεύσειέ μοι, εἴ τι διηγοίμην ὥς ἀλεκτρυόνης αὐτὸ  
εἰπόντος ἀκηκοώς;

ΑΛΕΚ. Ἀκουε τοίνυν παραδοξότατόν σοι εἶ  
οἶδ' ὅτι λόγον, ὦ Μικύλε· οὕτοσ' γὰρ ὁ νῦν σοι  
ἀλεκτρυὼν φαινόμενος οὐ πρὸ πολλοῦ ἄνθρω-  
15 πος ἦν.

ΜΙΚ. Ἦκουσά τι καὶ πάλαι τοιοῦτον ἀμέλει  
περὶ ὑμῶν, ὥς Ἀλεκτρυὼν τις νεανίσκος φίλος  
γένοιτο τῷ Ἄρει καὶ ξυμπίνου τῷ θεῷ καὶ ξυγκω-  
μάζου καὶ κοινωνοίη τῶν ἐρωτικῶν· ὁπότε γοῦν  
20 ἀπλοὶ παρὰ τὴν Ἀφροδίτην μοιχεύσων ὁ Ἄρης,  
ἐπάγεσθαι καὶ τὸν Ἀλεκτρυόνα, καὶ ἐπειδήπερ τὸν  
Ἥλιον μάλιστα ὑφεωρᾶτο, μὴ κατιδὼν ἐξείποι πρὸς  
τὸν Ἥφαιστον, ἔξω πρὸς ταῖς θύραις ἀπολείπειν  
αἰεὶ τὸν νεανίσκον μηνύσοντα ὁπότε ἀνίσχοι ὁ  
25 Ἥλιος. εἰτά ποτε κατακοιμηθῆναι μὲν τὸν Ἀλεκ-  
τρυόνα καὶ προδοῦναι τὴν φρουρὰν ἄκοντα, τὸν δὲ  
Ἥλιον λαθόντα ἐπιστῆναι τῇ Ἀφροδίτῃ καὶ τῷ  
Ἄρει ἀφρόντιδι ἀναπαυομένῳ διὰ τὸ πιστεύειν τὸν  
30 Ἀλεκτρυόνα μηνῦσαι ἄν, εἴ τις ἐπλοῖ· καὶ οὕτω τὸν  
Ἥφαιστον παρ' Ἥλιου μαθόντα συλλαβεῖν αὐτοὺς

περιβαλόντα καὶ σαγηνεύσαντα τοῖς δεσμοῖς, ἃ  
 πάλαι πεποίητο ἐπ' αὐτούς· ἀφεθέντα δὲ ὡς ἀφείθη  
 τὸν Ἄρη ἀγανακτῆσαι κατὰ τοῦ Ἀλεκτρυόνης καὶ  
 μεταβαλεῖν αὐτὸν ἐς τουτὶ τὸ ὄρνεον αὐτοῖς ὄπλοις,  
 ὡς ἔτι τῆς κόρυθος τὸν λόφον ἔχειν ἐπὶ τῇ κεφαλῇ 5  
 καὶ διὰ τοῦτο ὑμᾶς ἀπολογουμένους τῷ Ἄρει, ὅτ'  
 οὐδὲν ὄφελος, ἐπειδὴν αἰσθησθε ἀνελευσόμενον τὸν  
 Ἥλιον, πρὸ πολλοῦ βοᾶν ἐπισημαινομένους τὴν  
 ἀνατολὴν αὐτοῦ.

4 ΑΛΕΚ. Φασὶ μὲν καὶ ταῦτα, ὦ Μικύλε, τὸ 10  
 δ' ἐμὸν ἑτεροῖόν τι γέγονε καὶ πάνυ ἐναγχος εἰς  
 ἀλεκτρύνα σοι μεταβέβηκα.

ΜΙΚ. Πῶς ; ἐθέλω γὰρ τοῦτο μάλιστα εἰ-  
 δέναι.

ΑΛΕΚ. Ἀκούεις τινὰ Πυθαγόραν Μνησαρχίδην 15  
 Σάμιον ;

ΜΙΚ. Τὸν σοφιστὴν λέγεις, τὸν ἀλαζόνα, ὃς  
 ἐνομοθέτει μήτε κρεῶν γεύεσθαι μήτε κυάμους  
 ἐσθίειν, ἥδιστον ἐμοὶ γοῦν ὄψον ἐκτράπεζον ἀπο-  
 φαίνων, ἔτι δὲ πείθων τοὺς ἀνθρώπους, ὡς πρὸ τοῦ 20  
 Πυθαγόρου Εὐφορβος γένοιτο· γόητά φασι καὶ  
 τερατουργὸν τὸν ἄνθρωπον, ὦ ἀλεκτρύων.

ΑΛΕΚ. Ἐκεῖνος αὐτὸς ἐγὼ σοὶ εἰμι ὁ Πυθαγό-  
 ρας, ὥστε παῦ', ὦγαθέ, λοιδορούμενός μοι καὶ ταῦτα  
 οὐκ εἰδὼς οἷός τις ἦν τὸν τρόπον. 25

ΜΙΚ. Τοῦτ' αὖ μακρῷ ἐκείνου τερατωδέστερον,  
 ἀλεκτρύων φιλόσοφος. εἰπὲ δὲ ὅμως, ὦ Μνησάρχου  
 παῖ, ὅπως ἡμῖν ἄντι μὲν ἀνθρώπου ὄρνις, ἄντι δὲ  
 Σαμίου Ταναγρικὸς ἀναπέφηνας· οὐ πιθανὰ γὰρ  
 ταῦτα οὐδὲ πάνυ πιστεῦσαι ῥάδια, ἐπεὶ καὶ δὴ 30

ἤδη μοι τετηρηκέναι δοκῶ πάνυ ἐν σοὶ ἀλλότρια  
τοῦ Πυθαγόρου.

ΑΔΕΚ. Τὰ ποῖα ;

ΜΙΚ. Ἐν μὲν, ὅτι λάλος εἶ καὶ κρακτικός, ὁ δὲ  
5 σιωπᾶν ἐς πέντε ὅλα ἔτη οἶμαι παρῆναι, ἕτερον δὲ  
καὶ παντελῶς παράνομον· οὐ γὰρ ἔχων ὅ τι σοι  
παραβάλοιμι, κυάμους χθές, ὡς οἶσθα, ἔχων, ~~ἔχων~~  
καὶ σὺ οὐδὲν μελλήσας ἀνέλεξας αὐτούς· ὥστε ἢ  
ἐψεῦσθαί σοι ἀνάγκη καὶ ἄλλῳ εἶναι, ἢ Πυθαγόρᾳ  
10 ὄντι παρανενομηκέναι καὶ τὸ ἴσον ἡσεβηκέναι  
κυάμους φαγόντα, ὡς ἂν εἰ τὴν κεφαλὴν τοῦ  
πατρὸς βεβρώκεις.

ΑΔΕΚ. Οὐ γὰρ οἶσθα, ὦ Μικύλε, ἥτις αἰτία 5  
τούτων, οὐδὲ τὰ πρόσφορα ἐκάστω βίῳ. ἐγὼ δὲ  
15 τότε μὲν οὐκ ἦσθιον τῶν κυάμων, ἐφιλοσόφουν γάρ·  
νῦν δὲ φάγοιμ' ἄν, ὀρνιθικὴ γὰρ καὶ οὐκ ἀπόρρητος  
ἡμῖν ἢ τροφή. πλὴν ἀλλ' εἰ σοι φίλον, ἄκουε ὅπως  
ἐκ Πυθαγόρου τοῦτο νῦν εἶμι, καὶ ἐν οἷοις βίοις  
πρότερον ἐβιότευσα, καὶ ἄτινα τῆς μεταβολῆς  
20 ἐκάστης ἀπολέλαυκα.

ΜΙΚ. Λέγοις ἄν· ὡς ἔμοιγε ὑπερῆδιστον ἂν τὸ  
ἄκουσμα γένοιτο, ὥστε εἴ τις αἵρεσιν προθείη,  
πότερα μᾶλλον ἐθέλω σοῦ ἀκούειν τὰ τοιαῦτα  
διεξιόντος ἢ τὸν πανευδαίμονα ὄνειρον ἐκείνον αὐθις  
25 ὄρᾶν τὸν μικρὸν ἔμπροσθεν, οὐκ οἶδα, ὁπότερον ἂν  
ἐλοίμην· οὕτως ἀδελφὰ ἡγοῦμαι τὰ σὰ τοῖς ἡδίστοις  
φανείσι, καὶ ἐν ἴσῃ ὑμᾶς τιμῇ ἄγω σέ τε καὶ τὸ  
πολυτίμητον ἐνύπνιον.

ΑΔΕΚ. Ἔτι γὰρ σὺ ἀναπεμπάζῃ τὸν ὄνειρον  
30 τίς ποτε ὁ φανείς σοι ἦν, καὶ τίνα ἰνδάλματα

μάταια διαφυλάττεις κενὴν καί, ὥς ὁ ποιητικὸς λόγος, ἀμενηνὴν τινα εὐδαιμονίαν τῇ μνήμῃ μεταδιώκων ;

- 6 ΜΙΚ. Ἄλλ' οὐδ' ἐπιλήσομαί ποτε, ὦ ἀλεκτρυνών, εὖ ἴσθι τῆς ὄψεως ἐκείνης· οὕτω μοι πολὺ τὸ μέλι 5 ἐν τοῖς ὀφθαλμοῖς ὁ ὄνειρος καταλιπὼν ᾤχετο, ὥς μόγις ἀνοίγειν τὰ βλέφαρα ὑπ' αὐτοῦ ἐς ὕπνον αὐθις κατασπώμενα. οἷον γοῦν ἐν τοῖς ὥσιν τὰ πτερὰ ἐργάζεται στρεφόμενα, τοιοῦτον γάρ γαλον παρείχεται μοι τὰ ὁρώμενα. 10

ΑΛΕΚ. Ἡράκλεις, δεινὸν τινα φῆς τὸν ἔρωτα τοῦ ἐνυπνίου, εἶγε πτηνὸς ὢν, ὥς φασι, καὶ ὄρου ἔχων τῆς πτήσεως τὸν ὕπνον ὑπὲρ τὰ ἐσκαμμένα ἤδη πηδᾶ καὶ ἐνδιατρίβει ἀνεργόσι τοῖς ὀφθαλμοῖς μελιχρὸς οὕτω καὶ ἐναργὲς φαινόμενος· ἐθέλω 15 γοῦν ἀκοῦσαι οἷός τις ἐστίν οὕτω σοι τριπόθητος ὢν.

ΜΙΚ. Ἐτοιμος λέγειν. ἡδὺ γοῦν τὸ μεμνήσθαι καὶ διεξιέναι τι περὶ αὐτοῦ. σὺ δὲ πηνίκα, ὦ Πυθαγόρα, διηγήσῃ τὰ περὶ τῶν μεταβολῶν ; 20

ΑΛΕΚ. Ἐπειδὴν σύ, ὦ Μικύλε, παύσῃ ὀνειρώτων, καὶ ἀποψήσῃ ἀπὸ τῶν βλεφάρων τὸ μέλι· τὸ νῦν δὲ πρότερος εἶπέ, ὥς μάθω, εἴτε διὰ τῶν ἐλεφαντίνων πυλῶν εἴτε διὰ τῶν κερατίνων σοι ὁ ὄνειρος ἦκε πεμπόμενος. 25

ΜΙΚ. Οὐδὲ δι' ἐτέρας τούτων, ὦ Πυθαγόρα.

ΑΛΕΚ. Καὶ μὴν Ὁμηρος δύο μόνας ταύτας λέγει.

ΜΙΚ. Ἐὰ χαίρειν τὸν λῆρον ἐκείνον ποιητὴν οὐδὲν εἰδὸτα ὀνείρων πέρι. οἱ πένητες ἴσως ὄνειροι 30

διὰ τῶν τοιούτων ἐξίασιν, οἷους ἐκεῖνος ἐώρα οὐδὲ  
πάνυ σαφῶς τυφλὸς αὐτὸς ὢν· ἐμοὶ δὲ διὰ χρυσῶν  
τινῶν πυλῶν ὁ ἥδιστος ἀφίκετο χρυσοῦς καὶ αὐτὸς  
καὶ χρυσᾶ πάντα περιβεβλημένος καὶ πολὺ ἐπαγό-

5 μενος χρυσίον.

**ΑΛΕΚ.** Παῦε, ὦ Μίδα βέλτιστε, χρυσολογῶν·  
ἀτεχνῶς γὰρ ἐκ τῆς ἐκείνου σοι εὐχῆς τὸ ἐνύπνιον  
καὶ μέταλλα ὅλα χρύσεια κεκοιμήσθαι μοι δοκεῖς.

**ΜΙΚ.** Πολύ, ὦ Πυθαγόρα, χρυσίον εἶδον, πολὺ, 7  
10 πῶς οἶει καλόν, οἷαν τὴν αὐγὴν ἀπαστράπτων; τί  
ποτε ὁ Πίνδαρος φησι περὶ αὐτοῦ ἐπαινῶν;  
ἀνάμνησον γάρ με, εἰ οἶσθα, ὅποτε ὕδωρ ἄριστον  
εἰπὼν εἶπα τὸ χρυσίον θαυμάζει, εὖ ποιῶν . . ., ἐν  
ἀρχῇ εὐθύς τοῦ βιβλίου . . . . κάλλιστόν τι ἄσμά-

15 των ἀπάντων.

**ΑΛΕΚ.** Μὲν ἐκεῖνο ζητεῖς,

ἄριστον μὲν ὕδωρ· ὁ δὲ χρυσὸς αἰθόμενον πῦρ  
ἅτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου;

**ΜΙΚ.** Νὴ Δία, τοῦτ' αὐτό· ὥσπερ γὰρ τοῦμόν  
20 ἐνύπνιον ἰδὼν ὁ Πίνδαρος οὕτως ἐπαινεῖ τὸ χρυσίον.  
ὥς δὲ ἤδη μάθης οἷόν τι ἦν, ἄκουσον, ὦ σοφώτατε  
ἄλεκτρυνών· ὅτι μὲν οὐκ οἰκόσιτος ἦν χθές, οἶσθα·  
Εὐκράτης γάρ με ὁ πλούσιος ἐντυχὼν ἐν ἀγορᾷ  
λουσάμενον ἤκειν ἐκέλευε τὴν ὥραν ἐπὶ τὸ δεῖπνον.

25 **ΑΛΕΚ.** Οἶδα πάνυ τοῦτο πεινήσας παρ' ὅλην 8  
τὴν ἡμέραν, ἄχρι μοι βαθείας ἤδη ἐσπέρας ἦκες  
ὑποβεβρεγμένος τοὺς πέντε κυάμους ἐκείνους κομί-  
ζων οὐ πάνυ δαφιλὲς τὸ δεῖπνον ἄλεκτρυνόνι ἀθλητῇ  
ποτε γενομένῳ καὶ Ὀλύμπια οὐκ ἀφανῶς ἀγω-

30 νισαμένῳ.

ΜΙΚ. Ἐπεὶ δὲ δειπνήσας ἐπανήλθον, ἐκάθευδον  
εὐθύς τοὺς κυάμους σοι παραβαλὼν, εἰτά μοι κατὰ  
τὸν Ὅμηρον ἀμβροσίην διὰ νύκτα θεῖός τις ὥς  
ἀληθῶς ὄνειρος ἐπιστὰς . . .

ΑΛΕΚ. Τὰ παρὰ τῷ Εὐκράτει πρότερον, ὦ 5  
Μικύλε, διήγησαι καὶ τὸ δειπνον οἶον ἐγένετο καὶ τὰ  
ἐν τῷ συμποσίῳ ἅπαντα· κωλύει γὰρ οὐδὲν αὐθις  
σε δειπνεῖν, ὥσπερ ὄνειρόν τινα τοῦ δειπνου ἐκείνου  
ἀναπλάττοντα καὶ ἀναμνησκόμενον τῇ μνήμῃ τὰ  
βεβρωμένα. 10

9 ΜΙΚ. Ὡμην ἐνοχλήσειν καὶ ταῦτα διηγούμενος·  
ἐπεὶ δὲ σὺ προθυμῇ, καὶ δὴ λέγω. οὐ πρότερον, ὦ  
Πυθαγόρα, παρὰ πλουσίῳ τινὶ δειπνήσας ἐν ἅπαντι  
τῷ βίῳ τύχῃ τινὶ ἀγαθῇ ἐντυγχάνω χθὲς τῷ  
Εὐκράτει, καὶ ἐγὼ μὲν προσειπὼν αὐτόν, ὥσπερ 15  
εἰώθειν, δεσπότην ἀπηλλαττόμενον, ὥς μὴ καταισχύ-  
νοιμι αὐτόν ἐν τριβακῇ τῷ τρίβωνι συμπαρομαρτῶν,  
ὁ δέ, Μικύλε, φησί, θυγατρός τήμερον ἐστιῶ  
γενέθλια καὶ παρεκάλεσα τῶν φίλων μάλα πολλούς·  
ἐπεὶ δὲ τινὰ φασιν αὐτῶν μαλακῶς ἔχοντα οὐχ 20  
οἶόν τε εἶναι ξυνδειπνεῖν μεθ' ἡμῶν, σὺ ἀντ' ἐκείνου  
ἦκε λουσάμενος, ἦν μὴ ὅ γε κληθεὶς αὐθις εὔπῃ  
ἀφίξεσθαι, ὥς νῦν γε ἀμφίβολός ἐστι. τοῦτο  
ἀκούσας ἐγὼ προσκυνήσας ἀπῆειν εὐχόμενος ἅπασιν  
θεοῖς ἡπιάλόν τινα ἢ πλευρίτιν ἢ ποδάγραν ἐπι- 25  
πέμψαι τῷ μαλακιζομένῳ ἐκείνῳ, οὗ ἔφεδρος ἐγὼ  
καὶ ἀντίδειπνος καὶ διάδοχος ἐνεκλήμην. καὶ τὸ  
ἄχρι τοῦ λουτροῦ αἰῶνα μῆκιστον ἐτιθέμην συνεχὲς  
ἐπισκοπῶν, ὅποσάπουν τὸ στοιχεῖον εἴη, καὶ πηνίκα  
ἤδη λουῖσθαι δέοι. κάπειδὴ ποτε ὁ καιρὸς ἀφίκετο, 3

πρὸς τάχος ἑμαυτὸν ἀπορρύνψας ἄπειμι κοσμίως  
 μάλα ἐσχηματισμένος, ἀναστρέψας τὸ τριβώνιον,  
 ὡς ἐπὶ τοῦ καθαρωτέρου γένοιτο ἡ ἀναβολή. κατα- 10  
 λαμβάνω τε πρὸς ταῖς θύραις ἄλλους τε πολλοὺς καὶ  
 5 δὴ ἀκείνουν φοράδην ὑπὸ τεττάρων κεκομισμένον,  
 ᾧ με ὑποδειπνεῖν ἔδει, τὸν νοσεῖν λεγόμενον, καὶ  
 ἐδήλου δὲ πονήρως ἔχων· ὑπέστενε γοῦν καὶ  
 ὑπέβητε μύχιόν τι καὶ ἐχρέμπετο δυσπρόσοδον,  
 ὠχρὸς ὄλος ὢν καὶ διωδικῶς, ἀμφὶ τὰ ἐξήκοντα  
 10 ἔτη σχεδόν· ἐλέγετο δὲ φιλόσοφός τις εἶναι τῶν  
 πρὸς τὰ μειράκια φλυαρούντων. ὁ γοῦν πώγων  
 μάλα τραγικὸς ἦν ἐς ὑπερβολὴν κουριῶν· καὶ  
 αἰτιωμένου δὲ Ἀρχιβίου τοῦ ἱατροῦ, διότι οὕτως  
 ἔχων ἀφίκετο, Τὰ καθήκοντα, ἔφη, οὐ χρὴ προδι-  
 15 δόναι, καὶ ταῦτα φιλόσοφον ἄνδρα, κὰν μυρίαί νοσοί  
 ἐμποδῶν ἰστώνται· ἡγήσεται γὰρ Εὐκράτης ὑπερ-  
 εωρᾶσθαι πρὸς ἡμῶν. Οὐ μὲν οὖν, εἶπον ἐγώ, ἀλλ'  
 ἐπαινέσεταιί σε, ἦν οἴκοι παρὰ στυγρῷ μᾶλλον  
 ἀποθανεῖν ἐθέλης ἥπερ ἐν τῷ συμποσίῳ συνανα-  
 20 χρεμψάμενος τὴν ψυχὴν μετὰ τοῦ φλέγματος.  
 ἐκεῖνος μὲν οὖν ὑπὸ μεγαλοφροσύνης οὐ προσε-  
 ποιεῖτο ἀκηκοέναι τοῦ σκώματος· ἐφίσταται δὲ  
 μετὰ μικρὸν ὁ Εὐκράτης λελουμένος καὶ ἰδὼν τὸν  
 Θεσμόπολιν — τοῦτο γὰρ ὁ φιλόσοφος ἐκαλεῖτο —  
 25 Διδάσκαλε, φησὶν, εὖ μὲν ἐποίησας αὐτὸς ἥκων  
 παρ' ἡμᾶς, οὐ μείον δ' ἂν τι σοι ἐγένετο, καὶ ἀπόντι  
 γὰρ ἅπαντα ἐξῆς ἀπέσταλτο ἄν. καὶ ἅμα λέγων  
 ἐσῆει χειραγωγῶν τὸν Θεσμόπολιν ἐπηρειδόμενον  
 καὶ τοῖς οἰκέταις. ἐγὼ μὲν οὖν ἀπιέναι παρεσκευα- 11  
 30 ζόμεν, ὁ δὲ ἐπιστραφεὶς καὶ ἐπὶ πολὺ ἐνδοιάσας,



ἐπεὶ με πάνν σκυθρωπὸν εἶδε, Πάριθι, ἔφη, καὶ σύ,  
 ὦ Μικύλε, καὶ συνδείπνει μεθ' ἡμῶν· τὸν υἱὸν γὰρ  
 ἐγὼ κελεύσω ἐν τῇ γυναικωνίτιδι μετὰ τῆς μητρὸς  
 ἐστιᾶσθαι, ὡς σὺ χώραν ἔχῃς. ἐσήειν οὖν μάτην  
 λύκος χανὼν παρὰ μικρόν, αἰσχυνόμενος ὅτι ἐδόκουν  
 ἐξεληλακέναι τοῦ συμποσίου τὸ παιδίον τοῦ Εὐκρά-  
 τούς. κάπειδ' ἡ κατακλίνεσθαι καιρὸς ἦν, πρῶτον  
 μὲν ἀράμενοι ἀνέθεσαν τὸν Θεσμόπολιν οὐκ ἀπραγ-  
 μόνως μὰ Δία πέντε οἶμαι νεανίσκοι εὐμεγέθεις  
 ὑπανχένια περιβύσαντες αὐτῷ πάντοθεν, ὡς διαμένοι.  
 ἐν τῷ σχήματι καὶ ἐπὶ πολὺ καρτερεῖν δύναίτο.  
 εἶτα μηδενὸς ἀνεχομένου πλησίον κατακεῖσθαι αὐτοῦ  
 ἐμὲ ὑποκατακλίνουσι φέροντες, ὡς ὁμοτράπεζοι  
 εἴημεν. τοῦντεῦθεν ἐδειπνοῦμεν, ὦ Πυθαγόρα, πο-  
 λύοφόν τι καὶ ποικίλον δεῖπνον ἐπὶ χρυσοῦ πολλοῦ  
 καὶ ἀργύρου· καὶ ἐκπώματα ἦν χρυσᾶ καὶ διάκονοι  
 ὠραῖοι καὶ μουσουργοὶ καὶ γελοτοποιοὶ μεταξύ, καὶ  
 ὅλως ἡδίστη τις ἦν ἡ διατριβή· πλὴν ἀλλ' ἐν με  
 ἐλύπει οὐ μετρίως, ὁ Θεσμόπολις ἐνοχλῶν καὶ  
 ἀρετὴν τινα πρὸς με διεξιὼν καὶ διδάσκων, ὡς αἱ  
 δύο ἀποφάσεις μίαν κατάφασιν ἀποτελοῦσι, καὶ ὡς  
 εἰ ἡμέρα ἐστὶ, νύξ οὐκ ἔστιν, ἐνίοτε δὲ καὶ κέρατα  
 ἔφασκεν εἶναί μοι. τοιαῦτα πολλὰ οὐδὲν δεομένῳ  
 προσφιλοσοφῶν συνεῖρει καὶ ὑπετέμνετο τὴν εὐφρο-  
 σύνην οὐκ ἔων ἀκούειν τῶν κιθαριζόντων ἢ ἀδόντων.  
 τοιοῦτο μὲν σοι, ὦ ἀλεκτρύων, τὸ δεῖπνον.

ΑΛΕΚ. Οὐχ ἡδιστον, ὦ Μικύλε, καὶ μάλιστα  
 ἐπεὶ συνεκληρώθης τῷ λήρῳ ἐκεῖνῳ γέροντι.

12 ΜΙΚ. Ἄκουε δὲ ἤδη καὶ τὸ ἐνύπνιον· ὄμην γὰρ  
 τὸν Εὐκράτην αὐτὸν ἄπαιδα ὄντα οὐκ οἶδ' ὅπως

ἀποθνήσκειν, εἶτα προσκαλέσαντά με καὶ διαθήκας  
 θέμενον, ἐν αἷς ὁ κληρονόμος ἦν ἀπάντων ἐγώ,  
 μικρὸν ἐπισχόντα ἀποθανεῖν· ἐμαυτὸν δὲ παρελ-  
 θόντα ἐς τὴν οὐσίαν τὸ μὲν χρυσίον καὶ τὸ ἀργύριον  
 5 ἐξαντλεῖν σκάφαις τισὶ μεγάλαις ἀέναόν τε καὶ  
 πολὺ ἐπιρρέον· τὰ δ' ἄλλα, τὴν ἐσθῆτα καὶ  
 τραπέζας καὶ ἐκπώματα καὶ διακόνους, πάντα ἐμά,  
 ὡς τὸ εἰκός, εἶναι. εἶτα ἐξήλαυνον ἐπὶ λευκοῦ  
 ζεύγους ἐξυπτιάζων περίβλεπτος ἅπασι τοῖς ὀρώσι  
 10 καὶ ἐπίφθονος. καὶ προέθεον πολλοὶ καὶ προῦπ-  
 πευον, καὶ εἵποντο πλείους. ἐγὼ δὲ τὴν ἐσθῆτα τὴν  
 ἐκείνου ἔχων καὶ δακτυλίους βαρεῖς ὅσον ἑκαταίδεκα  
 ἐξημμένος τῶν δακτύλων ἐκέλευον ἐστίαςίν τινα  
 λαμπρὰν εὐτρεπισθῆναι ἐς ὑποδοχὴν τῶν φίλων·  
 15 οἱ δέ, ὡς ἐν ὄνειρῳ εἰκός, ἤδη παρήσαν καὶ τὸ  
 δεῖπνον ἄρτι ἐσεκομίζετο καὶ ὁ πότος συνεκροτεῖτο.  
 ἐν τούτῳ ὄντα με καὶ φιλοτησίας προπίνοντα ἐν  
 χρυσαῖς φιάλαις ἐκάστῳ τῶν παρόντων, ἤδη τοῦ  
 πλακοῦντος ἐσκομιζομένου, ἀναβοήσας ἀκαίρως  
 20 συνετάραξας μὲν ἡμῖν τὸ συμπόσιον, ἀνέτρεψας δὲ  
 τὰς τραπέζας, τὸν δὲ πλοῦτον ἐκεῖνον διασκεδάσας  
 ὑπηνέμιον φέρεσθαι παρεσκεύασας. ἄρά σοι ἀλόγως  
 ἀγανακτήσαι κατὰ σοῦ δοκῶ ; τριέσπερον ἂν ἡδέως  
 ἔτι εἶδον τὸν ὄνειρόν μοι γενόμενον.

25 **ΑΔΕΚ.** Οὕτω φιλόχρυσος εἶ καὶ φιλόπλουτος, 13  
 ὦ Μικύλε, καὶ μόνον τοῦτο ἐξ ἅπαντος θαυμάζεις  
 καὶ ἡγῇ εὐδαιμον εἶναι τὸ πολὺν κεκτῆσθαι χρυσίον ;  
**ΜΙΚ.** Οὐκ ἐγὼ μόνος, ὦ Πυθαγόρα, τοῦτο,  
 ἄλλα καὶ σὺ αὐτός, ὅποτε Εὐφορβος ἦσθα, χρυ-  
 30 σὸν καὶ ἄργυρον τῶν βοστρύχων ἐξημμένος ἦεις

πολεμήσων οὕτω τοῖς Ἀχαιοῖς, καὶ ἐν τῷ πολέμῳ,  
 ἔνθα σιδηροφορεῖν μᾶλλον ἢ χρυσοφορεῖν ἄμεινον  
 ἦν, σὺ δὲ καὶ τότε ἡξιόους χρυσῷ ἀναδεδεμένος τοὺς  
 πλοκάμους διαγωνίζεσθαι. καὶ μοι δοκεῖ ὁ Ὅμηρος  
 διὰ τοῦτο Χαρίτεσσιν ὁμοίως εἰπεῖν σου τὰς κόμας, 5  
 ὅτι “χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο.” μακρῷ  
 γὰρ ἀμείνους δηλαδὴ καὶ ἐρασμιώτεροι ἐφαίνοντο  
 συναναπεπλεγμένοι τῷ χρυσίῳ καὶ συναπολάμ-  
 πουςαι μετ’ αὐτοῦ. καίτοι τὰ μὲν σά, ὧ χρυσοκόμη,  
 μέτρια, εἰ Πάνθου υἱὸς ὦν ἐτίμας τὸ χρυσίον. ὁ δὲ 10  
 πατήρ ἀπάντων ἀνδρῶν καὶ θεῶν, ὁ Κρόνου καὶ  
 Ῥέας, ὁπότε ἠράσθη τῆς Ἀργολικῆς ἐκείνης μεί-  
 ρακος, οὐκ ἔχων ἐς ὃ τι ἐρασμιώτερον αὐτὸν  
 μεταβάλοι οὐδὲ ὅπως ἂν διαφθείρειε τοῦ Ἀκρισίου  
 τὴν φρουράν — ἀκούεις δήπου, ὡς χρυσίον ἐγένετο 15  
 καὶ ῥυεῖς διὰ τοῦ τέγους συνῆν τῇ ἀγαπωμένῃ.  
 ὥστε τί ἂν σοι τὸ ἐπὶ τούτῳ ἔτι λέγοιμι, ὅσας μὲν  
 χρεῖας παρέχεται ὁ χρυσός, ὡς δὲ οἷς ἂν παρῇ,  
 καλοὺς τε αὐτοὺς καὶ σοφοὺς καὶ ἰσχυροὺς ἀπεργά-  
 ζεται τιμὴν καὶ δόξαν προσάπτων καὶ ἐξ ἀφανῶν 20  
 καὶ ἀδόξων ἐνίοτε περιβλέπτους καὶ ἀοιδίμους ἐν  
 14 βραχεὶ τίθησι ; τὸν γείτονα γοῦν μοι τὸν ὁμότεχνον  
 οἶσθα τὸν Σίμωνα οὐ πρὸ πολλοῦ δειπνήσαντα παρ’  
 ἐμοί, ὅτε τὸ ἔτνος ἤψησα τοῖς Κρονίοις δύο τεμάχη  
 τοῦ ἀλλᾶντος ἐμβαλῶν. 25

ΑΛΕΚ. Οἶδα, τὸν σιμόν, τὸν βραχύν, ὃς τὸ  
 κεραμεοῦν τρυβλίον ὑφελόμενος ᾤχετο ὑπὸ μάλης  
 ἔχων, μετὰ τὸ δεῖπνον, ὃ μόνον ἡμῖν ὑπῆρχεν· εἶδον  
 γὰρ αὐτός, ὦ Μικύλε.

ΜΙΚ. Οὐκοῦν ἐκείνος αὐτὸ κλέψας εἶτα 30

ἐπωμόσατο θεοὺς τοσούτους ; ἀλλὰ τί οὐκ ἐβόας καὶ ἐμήνυες τότε, ὦ ἀλεκτρυόν, ληϊζομένους ἡμᾶς ὄρων ;

ΑΛΕΚ. Ἐκόκκυζον, ὃ μόνον μοι τότε δυνατόν ἦν. τί δ' οὖν ὁ Σίμων ; ἐφ' οὗτοι γάρ τι περὶ αὐτοῦ  
5 ἐρεῖν.

ΜΙΚ. Ἀνεψιὸς ἦν αὐτῷ πλούσιος ἐς ὑπερβολήν, Δημύλος τοῦνομα. οὗτος ζῶν μὲν οὐδὲ ὀβολὸν ἔδωκε τῷ Σίμωνι. πῶς γάρ, ὃς οὐδὲ αὐτὸς ἤπτετο τῶν χρημάτων ; ἐπεὶ δὲ ἀπέθανε πρόφην, ἅπαντα  
10 ἐκεῖνα κατὰ τοὺς νόμους Σίμωνός ἐστι, καὶ νῦν ἐκεῖνος ὁ τὰ ῥάκια τὰ πιναρά, ὁ τὸ τρύβλιδον περιλείχων ἄσμενος, ἐξελαύνει ἀλουργή καὶ ὑσγινο-  
βαφή ἀμπεχόμενος, οἰκέτας καὶ ζεύγη καὶ χρυσᾶ ἐκπώματα καὶ ἐλεφαντόποδας τραπέζας ἔχων, ὑφ'  
15 ἀπάντων προσκυνούμενος οὐδὲ προσβλέπων ἔτι ἡμᾶς· ἐναγχος γοῦν ἐγὼ μὲν ἰδὼν προσιόντα, Χαῖρε, ἔφην, ὦ Σίμων. ὁ δὲ ἀγανακτήσας, Εἴπατε, ἔφη, τῷ πτωχῷ τούτῳ μὴ κατασμικρύνειν μου τοῦνομα· οὐ γὰρ Σίμων, ἀλλὰ Σιμωνίδης ὀνομάζομαι. τὸ δὲ  
20 μέγιστον, ἥδη καὶ ἐρώσιν αὐτοῦ αἱ γυναῖκες, ὁ δὲ θρύπτεται πρὸς αὐτὰς καὶ ὑπεροργᾷ καὶ τὰς μὲν προσίεται καὶ ἱλεώς ἐστιν, αἱ δὲ ἀπειλοῦσιν ἀναρ-  
τήσκειν ἑαυτὰς ἀμελούμεναι. ὁρᾷς ὅσων ἀγαθῶν ὁ χρυσὸς αἴτιος, εἴ γε καὶ μεταποιεῖ τοὺς ἀμόρφους καὶ  
25 ἐρασμίους ἀπεργάζεται ὥσπερ ὁ ποιητικὸς ἐκεῖνος κεστός. ἀκούεις δὲ καὶ τῶν ποιητῶν λεγόντων·

ὦ χρυσέ, δεξίωμα κάλλιστον

καὶ

χρυσὸς γάρ ἐστιν ὃς βροτῶν ἔχει κράτη.

30 ἀλλὰ τί μεταξὺ ἐγέλασας, ὦ ἀλεκτρυόν ;

15 **ΑΛΕΚ.** "Οτι ὑπ' ἀγνοίας, ὦ Μικύλε, καὶ σὺ τὰ ὅμοια τοῖς πολλοῖς ἐξηπάτησαι περὶ τῶν πλουσίων· οἱ δὲ εὖ ἴσθι πολὺ ὑμῶν ἀθλιώτερον τὸν βίον βιοῦσι. λέγω δέ σοι καὶ πένης καὶ πλούσιος 5 πολλακίς γενόμενος καὶ ἅπαντος βίου πεπειραμένος· μετὰ μικρὸν δὲ καὶ αὐτὸς εἴσῃ ἕκαστα.

**ΜΙΚ.** Νῆ Δία, καιρὸς γοῦν ἤδη καὶ σὲ εἰπεῖν, ὅπως ἡλλάγῃς καὶ ἂ σύννοισθα τῷ βίῳ ἐκάστω.

**ΑΛΕΚ.** Ἄκουε τοσοῦτόν γε προειδώς, μηδένα 10 με σοῦ· εὐδαιμονέστερον βιοῦντα ἐωρακέναι.

**ΜΙΚ.** Ἐμοῦ, ὦ ἀλεκτρυνών; οὕτω σοὶ γένοιτο· προάγει γάρ με λαιδορεῖσθαί σοι. ἀλλ' εἰπέ ἀπὸ τοῦ Εὐφόρβου ἀρξάμενος, ὅπως ἐς Πυθαγόραν μετεβλήθῃς, εἴτα ἐξῆς ἄχρι τοῦ ἀλεκτρύνονος· εἰκὸς 15 γάρ σε ποικίλα καὶ ἰδεῖν καὶ παθεῖν ἐν πολυειδέσι τοῖς βίοις.

16 **ΑΛΕΚ.** Ὡς μὲν ἐξ Ἀπόλλωνος τὸ πρῶτον ἡ ψυχὴ μοι καταπταμένη ἐς τὴν γῆν ἐνέδου εἰς ἀνθρώπου σῶμα ἦντινα τὴν καταδίκην ἐκτελοῦσα, 20 μακρὸν ἂν εἴη λέγειν, ἄλλως τε οὐδὲ ὅσιον οὗτ' ἐμοὶ εἰπεῖν οὔτε σοὶ ἀκούειν τὰ τοιαῦτα. ἐπεὶ δὲ Εὐφορβος ἐγενόμην . . .

**ΜΙΚ.** Τοῦτό μοι πρότερον εἰπέ, εἰ καὶ γὰρ ποτε ἡλλάγῃς ὥσπερ σύ. 25

**ΑΛΕΚ.** Καὶ μάλα.

**ΜΙΚ.** Τίς οὖν ἦν πρό γε τούτου, ὦ θαυμάσιε, τίς ἦν; εἴ τι ἔχεις εἰπεῖν· ἐθέλω γὰρ τοῦτο εἰδέναι.

**ΑΛΕΚ.** Σὺ μύρμηξ Ἰνδικὸς τῶν τὸ χρυσίον 30 ἀνορυπτόντων.

ΜΙΚ. Εἴτα ὥκνουν ὁ κακοδαίμων κἂν ὀλίγα τῶν ψηγμάτων ἤκειν ἐς τόνδε τὸν βίον ἐξ ἐκείνου ἐπισιτισάμενος ; ἀλλὰ καὶ τί μετὰ τοῦτο ἔσομαι, εἰπέ· εἰκὸς δὲ εἰδέναι σε. εἰ γάρ τι ἀγαθὸν εἴη, ἀπάγξομαι ἤδη ἀναστὰς ἀπὸ τοῦ παττάλου, ἐφ' οὗ σὺ ἔστηκας.

ΑΛΕΚ. Οὐκ ἂν μάθοις τοῦτο οὐδεμιᾷ μηχανῇ. 17 πλὴν ἀλλ' ἐπείπερ Εὐφορβὸς ἐγενόμην — ἐπάνειμι γὰρ ἐπ' ἐκείνα — ἐμαχόμεν ἐπ' Ἴλίῳ καὶ ἀποθανὼν 10 ὑπὸ Μενέλεω χρόνῳ ὕστερον ἐς Πυθαγόραν ἦκον. τέως δὲ περιέμενον ἄοικος καὶ ἀνέστιος, ἄχρι δὲ ὁ Μνήσαρχος ἐξεργάζετό μοι τὸν οἶκον.

ΜΙΚ. Ἄσιτος, ὦ τῶν, καὶ ἄποτος ;

ΑΛΕΚ. Καὶ μάλα· οὐδὲ γὰρ ἔδει τούτων ἢ μόνῳ 15 τῷ σώματι.

ΜΙΚ. Οὐκοῦν τὰ ἐν Ἰλίῳ μοι πρῶτον εἰπέ. τοιαῦτα ἦν οἷά φησιν Ὅμηρος γενέσθαι αὐτά ;

ΑΛΕΚ. Πόθεν ἐκείνος ἠπίστατο, ὦ Μικύλε, ὅς γινομένων ἐκείνων κάμηλος ἐν Βάκτροις ἦν ; ἐγὼ δὲ 20 τοσοῦτόν σοί φημι ὑπερφυῆς μηδὲν γενέσθαι τότε, μήτε τὸν Αἴαντα οὕτω μέγαν μήτε τὴν Ἑλένην αὐτὴν οὕτω καλήν, ὥς οἴονται. εἶδον γὰρ λευκὴν μὲν τινα καὶ ἐπιμήκη τὸν τράχηλον, ὥς εἰκάζειν κύκνον θυγατέρα εἶναι, τὰ δὲ ἄλλα πάννυ πρεσβύτιν, 25 ἡλικιώτιν σχεδὸν τῆς Ἑκάβης, ἣν γε Θησεὺς πρῶτον ἀρπάσας ἐν Ἀφιδναῖς εἶχε κατὰ τὸν Ἡρακλέα γενόμενος, ὁ δ' Ἡρακλῆς πρότερον εἶλε Τροίαν κατὰ τοὺς πατέρας ἡμῶν τοὺς τότε μάλιστα. διηγείτο γάρ μοι ὁ Πάνθους ταῦτα κομιδῇ μειράκιον 30 ὃν ἑωρακέναι λέγων τὸν Ἡρακλέα.

ΜΙΚ. Τί δαί ; ὁ Ἀχιλλεὺς τοιοῦτος ἦν, ἄριστος  
τὰ πάντα, ἢ μῦθος ἄλλως καὶ ταῦτα ;

ΑΛΕΚ. Ἐκείνῳ μὲν οὐδὲν συνηνέχθην, ὦ Μικύλε,  
οὐδ' ἂν ἔχοιμί σοι ἀκριβῶς οὕτω τὰ παρὰ τοῖς  
Ἀχαιοῖς λέγειν· πόθεν γάρ, πολέμιος ὢν ; τὸν  
μέντοι ἐταῖρον αὐτοῦ τὸν Πάτροκλον οὐ χαλεπῶς  
ἀπέκτεινα διελάσας τῷ δορατίῳ.

ΜΙΚ. Εἴτα σὲ ὁ Μενέλεως μακρῷ εὐχερέστερον.  
ἀλλὰ ταῦτα μὲν ἱκανῶς, τὰ Πυθαγόρου δὴ ἤδη λέγε.

18 ΑΛΕΚ. Τὸ μὲν ὅλον, ὦ Μικύλε, σοφιστῆς 10  
ἄνθρωπος ἦν. ἤχρη γάρ, οἶμαι, τάληθές λέγειν·  
ἄλλως δὲ οὐκ ἀπαίδευτος οὐδ' ἀμελέτητος τῶν  
καλλίστων μαθημάτων, ἀπεδήμησα δὲ καὶ ἐς  
Αἴγυπτον, ὡς συγγενοίμην τοῖς προφήταις ἐπὶ  
σοφία, καὶ ἐς τὰ ἄδυστα κατελθὼν ἐξέμαθον τὰς 15  
βίβλους τὰς Ὠρον καὶ Ἰσιδος, καὶ αὖθις ἐς Ἰταλίαν  
ἐκπλεύσας οὕτω διέθηκα τοὺς κατ' ἐκεῖνα Ἕλληνας,  
ὥστε θεὸν ἡγόν με.

ΜΙΚ. Ἦκουσα ταῦτα, καὶ ὡς δόξειας ἀναβε-  
βιωκέναι ἀποθανών, καὶ ὡς χρυσοῦν τὸν μηρὸν 20  
ἐπιδείξαιό ποτε αὐτοῖς. ἐκείνο δέ μοι εἶπέ, τί σοι  
ἐπῆλθε νόμον ποιήσασθαι, μήτε κρεῶν μήτε κυάμων  
ἐσθίειν ;

ΑΛΕΚ. Μὴ ἀνάκρινε ταῦτα, ὦ Μικύλε.

ΜΙΚ. Διὰ τί, ὦ ἀλεκτρύων ; 25

ΑΛΕΚ. Ὅτι αἰσχύνομαι λέγειν πρὸς σὲ τὴν  
ἀλήθειαν ὑπὲρ αὐτῶν.

ΜΙΚ. Καὶ μὴν οὐδὲν ἐχρῆν ὀκνεῖν λέγειν πρὸς  
ἄνδρα σύνοικον καὶ φίλον· δεσπότην γὰρ οὐκ ἂν ἔτ' 30  
εἵποιμι.

**ΑΛΕΚ.** Οὐδὲν ὑγιὲς οὐδὲ σοφὸν ἦν, ἀλλ' ἐώρων, ὅτι εἰ μὲν τὰ συνήθη καὶ ταῦτα τοῖς πολλοῖς νομίζοιμι, ἥκιστα ἐπισπάσομαι τοὺς ἀνθρώπους ἐς τὸ θαῦμα, ὅσῳ δ' ἂν ξενίζοιμι, τοσούτῳ σεμνότερος 5 ὄμην αὐτοῖς ἔσεσθαι. διὰ τοῦτο καινοποιεῖν εἰλόμην ἀπόρρητον ποιησάμενος τὴν αἰτίαν, ὡς εἰκάζοντες ἄλλος ἄλλως ἅπαντες ἐκπλήττωνται καθάπερ ἐπὶ τοῖς ἀσαφέσι τῶν χρησμῶν. ὁρᾷς; καταγελαῖς μου καὶ σὺ ἐν τῷ μέρει.

<sup>10</sup> **ΜΙΚ.** Οὐ τοσοῦτον, ὅσον Κροτωνιατῶν καὶ Μεταποντίνων καὶ Ταραντίνων καὶ τῶν ἄλλων ἀφώνων σοι ἐπομένων καὶ προσκυνούντων τὰ ἔχνη, ἃ σὺ πατῶν ἀπολιμπάνοις. ἀποδυσάμενος δὲ τὸν 19 Πυθαγόραν τίνας μετημφιάσω μετ' αὐτόν;

<sup>15</sup> **ΑΛΕΚ.** Ἀσπασίαν τὴν ἐκ Μιλήτου ἐταίραν.

**ΜΙΚ.** Φεῦ τοῦ λόγου, καὶ γυνὴ γὰρ ἐν τοῖς ἄλλοις ὁ Πυθαγόρας ἐγένετο, καὶ ἦν ποτε χρόνος, ὅτε καὶ σὺ φυτόκεις, ὦ γενναιότατε ἀλεκτρυνόνων, καὶ συνήσθα Περικλεῖ Ἀσπασία οὔσα, καὶ ἐκύεις 20 ἀπ' αὐτοῦ καὶ ἔρια ἔξαινες καὶ κροκην κατήγες καὶ ἐγυναικίζου ἐς τὸ ἐταιρικόν;

**ΑΛΕΚ.** Πάντα ταῦτα ἐποιοῦν οὐ μόνος, ἀλλὰ καὶ Τειρεσίας πρὸ ἐμοῦ καὶ ὁ Ἐλάτου παῖς ὁ Καινεύς, ὥστε ὅποσα ἂν ἀποσκώψης ἐς ἐμέ, καὶ ἐς 25 ἐκείνους ἀποσκώψας ἔση.

**ΜΙΚ.** Τί οὖν; πότερος ὁ βίος ἡδίων σοι ἦν, ὅτε ἀνὴρ ἦσθα ἢ ὅτε σε Περικλῆς ὤπνεν;

**ΑΛΕΚ.** Ὅρᾷς οἶον τοῦτο ἡρώτησας, οὐδὲ τῷ Τειρεσίᾳ συνενεγκοῦσαν τὴν ἀπόκρισιν;

<sup>30</sup> **ΜΙΚ.** Ἀλλὰ καὶ σὺ μὴ εἴπης, ἱκανῶς ὁ Εὐριπίδης



διέκρινε τὸ τοιοῦτον, εἰπὼν ὡς τρεῖς ἂν ἐθέλοι παρ' ἄσπινδα στήναι ἢ ἅπαξ τεκεῖν.

ΑΛΕΚ. Καὶ μὴν ἀναμνήσω σε, Μικύλε, οὐκ ἐς μακρὰν ὠδινοῦσαν· ἔσθ' γὰρ γυνή καὶ σὺ ἐν πολλῇ τῇ περιόδῳ πολλάκις.

ΜΙΚ. Οὐκ ἀπάγξῃ, ὦ ἀλεκτρυών, ἅπαντας οἰόμενος Μιλησίους ἢ Σαμίους εἶναι ; σὲ γοῦν φασὶ καὶ Πυθαγόραν ὄντα τὴν ὥραν λαμπρὸν πολλάκις 5 Ἀσπασίαν γενέσθαι τῷ τυράννῳ. — τίς δὲ δὴ μετὰ τὴν Ἀσπασίαν ἀνὴρ ἢ γυνή αἰθις ἀνεφάνης ; 10

ΑΛΕΚ. Ὁ κυνίσκος Κράτης.

ΜΙΚ. ὦ Διοσκόρῳ, τῆς ἀνομοιότητος, ἐξ ἐταίρας φιλόσοφος.

ΑΛΕΚ. Εἴτα βασιλεύς, εἴτα πένης καὶ μετ' ὀλίγον σατράπης, εἴτα ἵππος καὶ κολοῖος καὶ 15 βάτραχος καὶ ἄλλα μυρία· μακρὸν δ' ἂν γένοιτο καταριθμήσασθαι ἕκαστα· τὰ τελευταῖα δὲ ἀλεκτρυὼν πολλάκις, ἥσθη γὰρ τῷ τοιούτῳ βίῳ, καὶ παρὰ πολλοῖς ἄλλοις δουλεύσας βασιλεῦσι καὶ πένησι καὶ πλουσίοις τὰ τελευταῖα καὶ σοὶ νῦν 20 σύνειμι καταγελῶν ὁσημέραι σοῦ ποτνιωμένου καὶ οἰμώζοντος ἐπὶ τῇ πενίᾳ καὶ τοὺς πλουσίους θαυμάζοντος ὑπ' ἀγνοίας τῶν ἐκείνοις προσόντων κακῶν. εἰ γοῦν ἤδεις τὰς φροντίδας [αὐτῶν] ἅς 25 ἔχουσιν, ἐγέλας ἂν ἐπὶ σαυτῷ πρῶτον οἰηθέντι ὑπερευδαίμονα εἶναι τὸν πλοῦτον.

ΜΙΚ. Οὐκοῦν, ὦ Πυθαγόρα, . . . καίτοι τί μάλιστα χαίρεις καλούμενος, ὥς μὴ ἐπιταράττοιμι τὸν λόγον ἄλλοτε ἄλλον καλῶν. . . .

ΑΛΕΚ. Διοίσει μὲν οὐδέν, ἦντ' Εὐφορβον ἢ 30

Πυθαγόραν ἦντ' Ἀσπασίαν καλῆς ἢ Κράτητα·  
πάντα γὰρ ταῦτα ἐγὼ εἰμι· πλὴν τὸ νῦν ὀρώμενον  
τοῦτο ἠλεκτρύονα ὀνομάζων ἄμεινον ἂν ποιοῖς, ὥς  
μὴ ἀτιμάζοις εὐτελές εἶναι δοκοῦν τὸ ὄρνεον, καὶ  
5 ταῦτα τοσαύτας ἐν αὐτῷ ψυχὰς ἔχον.

ΜΙΚ. Οὐκοῦν, ὦ ἠλεκτρύνων, ἐπειδὴ πάντων 21  
σχεδὸν τῶν βίων ἐπειράθης καὶ πάντα ἤσθα, λέγοις  
ἂν ἤδη σαφῶς ἰδίᾳ μὲν τὰ τῶν πλουσίων, ὅπως  
βιοῦσιν, ἰδίᾳ δὲ τὰ πτωχικά, ὥς μάθω, εἰ ἀληθῆ  
10 ταῦτα φῆς εὐδαιμονέστερον ἀποφαίνων με τῶν  
πλουσίων.

ΑΛΕΚ. Ἴδου δὴ οὕτως ἐπίσκεψαι, ὦ Μικύλε·  
σοὶ μὲν οὔτε πολέμου πολὺς λόγος, ἦν λέγεται, ὥς  
οἱ πολέμιοι προσελαύνουσιν, οὐδὲ φροντίζεις, μὴ  
15 τὸν ἀγρὸν τέμωσιν ἐμβαλόντες ἢ τὸν παράδεισον  
ξυμπατήσωσιν ἢ τὰς ἀμπέλους δηώσωσιν, ἀλλὰ τῆς  
σάλπιγγος ἀκούων μόνον, εἴπερ ἄρα, περιβλέπεις  
τὸ κατὰ σεαυτὸν, οἱ τραπόμενον χρὴ σωθῆναι καὶ  
τὸν κίνδυνον διαφυγεῖν. οἱ δ' εὐλαβοῦνται μὲν καὶ  
20 ἀμφ' ἑαυτοῖς, ἀνιῶνται δὲ ὀρώντες ἀπὸ τῶν τειχέων  
ἀγόμενα καὶ φερόμενα ὅσα εἶχον ἐν τοῖς ἀγροῖς.  
καὶ ἦν τε εἰσφέρειν δέη, μόνοι καλοῦνται, ἦν τε  
ἐπεξιέναι, προκινδυνεύουσι στρατηγοῦντες ἢ ἵππαρ-  
χοῦντες· σὺ δὲ οἰσύνην ἀσπίδα ἔχων, εὐσταλῆς  
25 καὶ κοῦφος ἐς σωτηρίαν, ἕτοιμος ἐστιᾶσθαι τὰ  
ἐπινίκια, ἐπειδὴν θύῃ ὁ στρατηγὸς νενικηκώς. ἐν 22  
εἰρήνῃ τε αὖ σὺ μὲν τοῦ δήμου ὦν ἀναβὰς ἐς  
ἐκκλησίαν τυραννήσεις τῶν πλουσίων, οἱ δὲ φρίτ-  
τουσι καὶ ὑποπτῆσσουσι καὶ διανομαῖς ἰλάσκονται  
30 σε. λουτρὰ μὲν γὰρ ὥς ἔχοις καὶ ἀγῶνας καὶ

θεάματα καὶ τᾶλλα διαρκῇ ἅπαντα, ἐκεῖνοι ποιοῦσι,  
 σὺ δ' ἐξεταστῆς καὶ δοκιμαστῆς πικρὸς ὥσπερ  
 δεσπότης οὐδὲ λόγου μεταδιδούς ἐνίοτε· κἄν σοι  
 δοκῇ, κατεχαλάζῃσας αὐτῶν ἀφθόνους τοὺς λίθους  
 ἢ τὰς οὐσίας αὐτῶν ἐδήμευσας· οὔτε δὲ συκοφάντην 5  
 δέδιδας οὔτε ληστήν, μὴ ὑφέληται τὸ χρυσίον  
 ὑπερβάς τὸ θρυγκίον ἢ διορύξας τὸν τοίχον, οὔτε  
 πράγματα ἔχεις λογιζόμενος ἢ ἀπαιτῶν ἢ τοῖς κατα-  
 ράτοις οἰκονόμοις διαπυκτεύων καὶ πρὸς τοσαύτας  
 φροντίδας διαμεριζόμενος, ἀλλὰ κρηπίδα συντελέσας 10  
 ἐπὶ τὰ ὀβολοὺς ἔχων τὸν μισθόν, ἀπαναστὰς περὶ  
 δειλίην ὀψίαν, λουσάμενος, ἣν δοκῇ, σαπέρδην τινὰ  
 ἢ μαινίδας ἢ κρομμύων κεφαλίδας ὀλίγας πριάμενος,  
 εὐφραίνεις σεαυτὸν ἄδων τὰ πολλὰ καὶ τῇ βελτίστῃ  
 23 πενίᾳ προσφιλοσοφῶν. ὥστε διὰ ταῦτα ὑγιαίνει 15  
 τε καὶ ἔρρωσαι τὸ σῶμα καὶ διακαρτερεῖς πρὸς τὸ  
 κρῦος· οἱ πόνοι γάρ σε παραθήγοντες οὐκ εὐκα-  
 ταφρόνητον ἀνταγωνιστὴν ἀποφαίνουσι πρὸς τὰ  
 δοκοῦντα τοῖς ἄλλοις ἄμαχα εἶναι. ἀμέλει οὐδέν  
 σοι τῶν χαλεπῶν τούτων νοσημάτων πρόσεισιν, 20  
 ἀλλ' ἦν ποτε κοῦφος πυρετὸς ἐπιλάβηται, πρὸς  
 ὀλίγον ὑπηρετήσας αὐτῷ ἀνεπήδησας εὐθὺς ἀπο-  
 σειςάμενος ἀσιτία τὴν ἄσπην, ὃ δὲ φεύγει αὐτίκα  
 φοβηθεὶς ψυχροῦ σε ὀρών ἐμφορούμενον καὶ μακρὰ  
 οἰμώζειν λέγοντα ταῖς ἱατρικαῖς περιόδοις· οἱ δὲ 25  
 ὑπ' ἀκрасίας ἄθλιοι τί τῶν κακῶν οὐκ ἔχουσι,  
 ποδάγρας καὶ φθόας καὶ περιπνευμονίας καὶ ὑδέ-  
 ρους; ταῦτα γὰρ τῶν πολυτελῶν ἐκείνων δειπνων  
 ἀπόγονα. τοιγαροῦν οἱ μὲν αὐτῶν ὥσπερ ὁ Ἴκαρος  
 ἐπὶ πολὺ ἄραντες αὐτοὺς καὶ πλησιάσαντες τῷ 30

ἡλίῳ, οὐκ εἰδότες, ὅτι κηρῷ ἤρμοστο αὐτοῖς ἢ πτέρωσις, μέγαν ἐνίῳτε τὸν πάταγον ἐποίησαν ἐπὶ κεφαλὴν ἐς πέλαγος ἐμπεσόντες· ὅσοι δὲ κατὰ τὸν Δαίδαλον μὴ πάνυ μετέωρα μηδὲ ὑψηλὰ ἐφρόνησαν ἀλλὰ πρόσγεια, ὡς νοτίζεσθαι ἐνίῳτε τῇ ἄλμῃ τὸν κηρόν, ὡς τὸ πολὺ οὗτοι ἀσφαλῶς διέπτησαν.

ΜΙΚ. Ἐπεικεῖς τινὰς καὶ συνετοὺς λέγεις.

ΑΔΕΚ. Τῶν μέντοι γε ἄλλων, ὦ Μικύλε, τὰ ναυάγια πάνυ αἰσχρὰ ἴδοις ἄν, ὅταν ὁ Κροῖσος παρατετιλμένος τὰ πτερὰ γέλωτα παρέχῃ Πέρσαις ἀναβαίνων ἐπὶ τὸ πῦρ, ἢ Διονύσιος καταδύσης τῆς τυραννίδος ἐν Κορίνθῳ γραμματιστῆς βλέπηται μετὰ τηλικαύτην ἀρχὴν παιδία συλλαβίζειν διδάσκων.

ΜΙΚ. Εἰπέ μοι, ὦ ἀλεκτρυών, σὺ δὲ ὁπότε 24 βασιλεὺς ἦσθα — φῆς γὰρ καὶ βασιλεύσαι ποτε — ποίου τότ' ἐπειράθης τοῦ βίου ἐκείνου; ἢ που πανευδαίμων ἦσθα τὸ κεφάλαιον ὃ τι πέρ ἐστι τῶν ἀγαθῶν ἀπάντων ἔχων;

ΑΔΕΚ. Μηδὲ ἀναμνήσης με, ὦ Μικύλε· οὕτω τρισάθλιος ἦν τότε, τοῖς μὲν ἔξω πᾶσιν, ὅπερ ἔφησθα, πανευδαίμων εἶναι δοκῶν, ἔνδοθεν δὲ μυρίαὶ ἀνίαις ξυνών.

ΜΙΚ. Τίσι ταύταις; παράδοξα γὰρ καὶ οὐ πάνυ πιστὰ φῆς.

ΑΔΕΚ. Ἐρχον μὲν οὐκ ὀλίγης χώρας, ὦ Μικύλε, παμφόρου τινὸς καὶ πλήθει ἀνθρώπων καὶ κάλλει τῶν πόλεων ἐν ταῖς μάλιστα θαυμάζεσθαι ἀξίαις, ποταμοῖς τε ναυσιπόροις καταρρομένης καὶ

θαλάττη εὐόρμῳ χρωμένης, καὶ στρατιὰ ἦν πολλή  
καὶ ἵππος συγκεκροτημένη καὶ δορυφορικὸν οὐκ  
ὀλίγον καὶ τριήρεις καὶ χρημάτων πλῆθος ἀνή-  
ριθμον καὶ χρυσὸς ὁ κοῖλος πάμπολυς καὶ ἡ  
ἄλλη τῆς ἀρχῆς τραγῳδία πᾶσα ἐς ὑπερβολὴν 5  
ἐξωγκωμένη, ὥστε, ὅποτε προΐοιμι, οἱ μὲν πολλοὶ  
προσεκύνουν καὶ θεὸν τινα ὁρᾶν ᾔκοντο καὶ ἄλλοι  
ἐπ' ἄλλοις συνέθεον ὀψόμενοί με, οἱ δὲ καὶ ἐπὶ  
τὰ τέγη ἀνιόντες ἐν μεγάλῳ ἐτίθεντο ἀκριβῶς  
ἑωρακέναι τὸ ζεύγος, τὴν ἐφειστρίδα, τὸ διάδημα, 10  
τοὺς προπομπεύοντας, τοὺς ἐπομένους. ἐγὼ δὲ  
εἰδὼς ὅποσα με ἡνία καὶ ἔστρεφεν ἐκείνοις μὲν  
τῆς ἀγνοίας συνεγίνωσκον, ἑμαυτὸν δὲ ἡλέουν  
ὅμοιον ὄντα τοῖς μεγάλοις τούτοις κολοσσοῖς, οἷους  
ἡ Φειδίας ἡ Μύρων ἡ Πραξιτέλης ἐποίησαν· 15  
κάκεινων γὰρ ἕκαστος ἔκτοσθεν μὲν Ποσειδῶν τις  
ἡ Ζεὺς ἐστι πάγκαλος, ἐκ χρυσοῦ καὶ ἐλέφαντος  
ξυνειργασμένος, κεραυνὸν ἡ ἀστραπὴν ἡ τρίαιναν  
ἔχων ἐν τῇ δεξιᾷ· ἦν δὲ ὑποκύψας ἴδης τά γ' ἔνδον,  
ᾧφει μοχλοὺς τινὰς καὶ γόμφους καὶ ἥλους διαμπὰξ 20  
διαπεπερουνημένους καὶ κορμούς καὶ σφήνας καὶ  
πίτταν καὶ πηλὸν καὶ πολλήν τινα τοιαύτην  
ἀμορφίαν ὑποικουροῦσαν· ἐὼ λέγειν μῶν πλῆθος  
ἡ μυγαλῶν ἐμπολιτευόμενον αὐτοῖς ἐνίοτε. τοιοῦτόν  
τι καὶ βασιλεία ἐστίν. 25

25 ΜΙΚ. Οὐδέπω ἔφησθα τὸν πηλὸν καὶ τοὺς  
μοχλοὺς καὶ γόμφους οἵτινες τῆς ἀρχῆς οὐδὲ τὴν  
ἀμορφίαν ἐκείνην τὴν πολλήν ἥτις ἐστίν. ὥς τό-  
γε ἐξελαύνειν ἀποβλεπόμενον καὶ τοσούτων ἄρχοντα  
καὶ προσκυνούμενον δαιμονίως ἔοικεν ἔκτοσθεν τῷ 30

κολοσσιαίῳ παραδείγματι· θεσπέσιον γάρ τι καὶ τοῦτο. σὺ δὲ τὰ ἔνδον ἤδη τοῦ κολοσσοῦ λέγε.

ΑΛΕΚ. Τί πρῶτον εἶπω σοι, ὦ Μικύλε; τοὺς φόβους καὶ τὰ δείματα καὶ ὑποψίας καὶ μῖσος τὸ  
 5 παρὰ τῶν συνόντων καὶ ἐπιβουλάς, καὶ διὰ ταῦτα ὕπνου τε ὀλίγον, ἐπιπόλαιον ἀκεῖνον, καὶ ταραχῆς μεστὰ ὀνείρατα καὶ ἐννοίας πολυπλόκους καὶ ἐλπίδας αἰεὶ πονηράς, ἥ τὴν ἀσχολίαν καὶ χρημα-  
 τισμοὺς καὶ δίκας καὶ ἐκστρατείας καὶ προστάγματα  
 10 καὶ συνθήματα καὶ λογισμούς; ὕψ' ὧν οὐδὲ ὄναρ ἀπολαῦσαι τινος ἡδέος ἐγγίνεται, ἀλλ' ἀνάγκη ὑπὲρ πάντων μόνον διασκοπεῖσθαι καὶ μυρία ἔχειν πράγματα·

οὐδὲ γὰρ Ἀτρεΐδην Ἀγαμέμνονα . . .

15 ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα,  
 καὶ ταῦτα ῥεγκόντων Ἀχαιῶν ἀπάντων. λυπεῖ δὲ τὸν μὲν Λυδὸν ὁ υἱὸς κωφὸς ὢν, τὸν Πέρσῃν δὲ Κλέαρχος Κύρῳ ξενολογῶν, ἄλλον δὲ Δίῳ πρὸς οὓς τισι τῶν Συρακουσίων κοινολογούμενος,  
 20 καὶ ἄλλον Παρμενίων ἐπαινούμενος καὶ Περδίκκαν Πτολεμαῖος καὶ Πτολεμαῖον Σέλευκος· ἀλλὰ ἀκεῖνα λυπεῖ, ὁ ἐρώμενος πρὸς ἀνάγκην ξυνῶν καὶ παλλακὶς ἄλλῳ χαίρουσα καὶ ἀποστήσεσθαι τινες λεγόμενοι καὶ δύο ἢ τέτταρες τῶν δορυφόρων  
 25 πρὸς ἀλλήλους διαψιθυρίζοντες. τὸ δὲ μέγιστον, ὑφορᾶσθαι δεῖ μάλιστα τοὺς φιλτάτους καὶ ἐκείνων αἰεὶ τι δεινὸν ἐλπίζειν ἥξειν. ὁ μὲν γοῦν ὑπὸ τοῦ παιδὸς ἀπέθανεν ἐκ φαρμάκων, ὁ δὲ καὶ αὐτὸς ὑπὸ τοῦ ἐρωμένου, τὸν δὲ ἄλλον ἄλλος ἴσως ὁμοιότροπος  
 30 θάνατος κατέλαβεν.

26 ΜΙΚ. Ἄπαγε, δεινὰ ταῦτα φῆς, ὦ ἀλεκτρῶν.  
 ἔμοι γοῦν πολὺ ἀσφαλέστερον σκυτοτομεῖν ἐπι-  
 κεκυφότα ἢ πίνειν ἀπὸ χρυσῆς φιάλης κωνεῖφ  
 ἢ ἀκονίτῳ συνανακραθεῖσαν φιλοτησίαν. ὁ γοῦν  
 κίνδυνος ἔμοι μέν, εἰ παρολίσθοι τὸ σμιλίον καὶ 5  
 ἀμάρτοι τῆς τομῆς τῆς ἐπ' εὐθύ, ὀλίγον τι αἰμάξαι  
 τοὺς δακτύλους ἐντεμόντα· οἱ δέ, ὡς φῆς, θανάσιμα  
 εὐωχοῦνται, καὶ ταῦτα μυρίοις κακοῖς ξυνόντες.  
 εἴτ' ἐπειδὴν πέσωσιν, ὅμοιοι μάλιστα φαίνονται  
 τοῖς τραγικοῖς ὑποκριταῖς, ὧν πολλοὺς ἰδεῖν ἔστι 10  
 τέως μὲν Κέκροπας δῆθεν ὄντας ἢ Σισύφους ἢ  
 Τηλέφους, διαδήματα ἔχοντας καὶ ξίφη ἐλεφαν-  
 τόκωπα καὶ ἐπίσειστον κόμην καὶ χλαμύδα χρυσό-  
 παστον· ἦν δέ, οἷα πολλὰ γίγνεται, κενεμβατήσας  
 τις αὐτῶν ἐν μέσῃ τῇ σκηνῇ καταπέσῃ, γέλῳτα 15  
 δηλαδὴ παρέχει τοῖς θεαταῖς τοῦ προσωπείου μὲν  
 συντριβέντος αὐτῷ διαδήματι, ἡμαγμένης δὲ τῆς  
 ἀληθοῦς κεφαλῆς τοῦ ὑποκριτοῦ καὶ τῶν σκελῶν  
 ἐπὶ πολὺ γυμνουμένων, ὡς τῆς τε ἐσθῆτος τὰ  
 ἐνδοθεν φαίνεσθαι ῥάκια δύστηνα ὄντα καὶ τῶν 20  
 κοθόρνων τὴν ὑπόδεσιν ἀμορφοτάτην καὶ οὐ κατὰ  
 λόγον τοῦ ποδός. ὁρᾷς, ὅπως με καὶ εἰκάζειν  
 ἐδιδάξω ἤδη, ὦ βέλτιστε ἀλεκτρῶν; ἀλλὰ τυραν-  
 νὺς μὲν τοιοῦτόν τι ὥφθη οὔσα. ἵππος δὲ ἢ κύων  
 ἢ ἰχθὺς ἢ βάτραχος ὅποτε γένοιο, πῶς ἔφερες 25  
 ἐκείνην τὴν διατριβήν;

27 ΑΛΕΚ. Μακρὸν τοῦτον ἀνακινεῖς τὸν λόγον  
 καὶ οὐ τοῦ παρόντος καιροῦ· πλὴν τό γε κεφάλαιον,  
 οὐδεὶς ὅστις οὐκ ἀπραγμονέστερος τῶν βίων ἔδοξέ  
 μοι τοῦ ἀνθρωπείου μόναίς ταῖς φυσικαῖς ἐπιθυμίαις 30

καὶ χρεΐαις ξυμμεμετρημένος· τελώνην δὲ ἵππον ἢ  
συκοφάντην βάτραχον ἢ σοφιστὴν κολοιὸν ἢ  
ὄψοποιὸν κώνωπα ἢ κίναιδον ἀλεκτρυόνα ἢ ὅσα  
ὕμεις ἐννοεῖτε, οὐκ ἂν ἴδοις ἐν ἐκείνοις.

5 ΜΙΚ. Ἀληθῇ ἴσως ταῦτα, ὦ ἀλεκτρυών. ἐγὼ 28  
δὲ δὲ πέπονθα οὐκ αἰσχύνομαι πρὸς σὲ εἰπεῖν.  
οὐπω δύναμαι ἀπομαθεῖν τὴν ἐπιθυμίαν, ἣν ἐκ  
παίδων εἶχον, πλούσιος γενέσθαι, ἀλλὰ μοι καὶ  
τοῦνύπνιον ἔτι πρὸ τῶν ὀφθαλμῶν ἔστηκεν ἐπι-  
10 δεικνύμενον τὸ χρυσίον, καὶ μάλιστα ἐπὶ τῷ  
καταράτῳ Σίμωνι ἀποπνίγομαι τρυφῶντι ἐν ἀγαθοῖς  
τοσούτοις.

ΑΛΕΚ. Ἐγὼ σε ἰάσομαι, ὦ Μικύλε· καὶ  
ἐπεῖπερ ἔτι νύξ ἐστιν, ἐξαναστὰς ἔπου μοι· ἀπάξω  
15 γάρ σε παρ' αὐτὸν ἐκείνον τὸν Σίμονα καὶ ἐς  
τὰς [τῶν] ἄλλων πλουσίων οἰκίας, ὡς ἴδῃς, οἷα τὰ  
παρ' αὐτοῖς ἐστι.

ΜΙΚ. Πῶς τοῦτο κεκλεισμένων τῶν θυρῶν;  
εἰ μὴ καὶ τοιχωρυχεῖν γε σύ με ἀναγκάσεις.

20 ΑΛΕΚ. Οὐδαμῶς, ἀλλ' ὁ Ἑρμῆς, οὐπερ ἱερός  
εἰμι, τοῦτο ἐξαίρετον ἔδωκέ μοι, ἣν τις τὸ οὐραῖον  
πτερὸν τὸ μήκιστον, ὃ δι' ἀπαλότητα ἐπικαμπές  
ἐστί μοι. . . .

ΜΙΚ. Δύο δ' ἔστι σοι τοιαῦτα.

25 ΑΛΕΚ. Τὸ δεξιὸν τοίνυν ὅτῳ ἂν ἐγὼ ἀποσπάσαι  
παράσχω καὶ ἔχῃ, ἐς ὅσον ἂν βούλωμαι ἀνοίγειν  
τε ὁ τοιοῦτος πᾶσαν θύραν δύναται καὶ ὅρᾳν  
ἅπαντα οὐχ ὁρώμενος αὐτός.

ΜΙΚ. Ἐλελήθεις με, ὦ ἀλεκτρυών, καὶ σὺ  
30 γόῃς ὦν. ἐμοὶ δ' οὖν ἦν τοῦτο ἅπαξ παράσχης,



ὄψει τὰ Σίμωνος πάντα ἐν βραχεῖ δεῦρο μετε-  
νηνεγμένα· μετοίσω γὰρ αὐτὰ παρεισελθών· ὁ δὲ  
αὖθις περιτρώξεται ἀποτείνων τὰ καττύματα.

ΑΛΕΚ. Οὐ θέμις γενέσθαι τοῦτο· παρήγγειλε  
γὰρ ὁ Ἑρμῆς, ἣν τι τοιοῦτον ἐργάσῃται ὁ ἔχων 5  
τὸ πτερόν, ἀναβοήσαντά με καταφωρᾶσαι αὐτόν.

ΜΙΚ. Ἀπίθανον λέγεις, κλέπτῃν τὸν Ἑρμῆν αὐ-  
τὸν ὄντα τοῖς ἄλλοις φθονεῖν τοῦ τοιούτου. ἀπίωμεν  
δ' ὅμως· ἀφέξομαι γὰρ τοῦ χρυσίου, ἣν δύνωμαι.

ΑΛΕΚ. Ἀπότιλον, ὦ Μικύλε, πρότερον τὸ 10  
πτίλον . . . τί τοῦτο ; ἄμφω ἀπέτιλας.

ΜΙΚ. Ἀσφαλέστερον οὕτως, ὦ ἀλεκτρυνών, καὶ  
σοὶ ἦττον ἂν ἄμορφον τὸ πρᾶγμα εἴη, ὥς μὴ  
χωλεύοις διὰ θάτερον τῆς οὐράς μέρος.

29 ΑΛΕΚ. Εἶεν. ἐπὶ τὸν Σίμονα πρῶτον ἄπιμεν 15  
ἢ παρ' ἄλλον τινὰ τῶν πλουσίων ;

ΜΙΚ. Οὐ μὲν οὖν, ἀλλὰ παρὰ τὸν Σίμονα, ὅς  
ἀντὶ δισυλλάβου τετρασύλλαβος ἤδη πλουτήσας  
εἶναι ἀξιοῖ. καὶ δὴ πάρεσμεν ἐπὶ τὰς θύρας. τί  
οὖν ποιῶ τὸ μετὰ τοῦτο ; 20

ΑΛΕΚ. Ἐπίθες τὸ πτερόν ἐπὶ τὸ κλείθρον.

ΜΙΚ. Ἴδου ἤδη. ὦ Ἡράκλεις, ἀναπέπταται  
ὥσπερ κλειδὶ ἡ θύρα.

ΑΛΕΚ. Ἡγοῦ ἐς τὸ πρόσθεν. ὁρᾷς αὐτὸν  
ἀγρυπνοῦντα καὶ λογιζόμενον ; 25

ΜΙΚ. Ὅρῳ νῆ Δία πρὸς ἀμαυράν τε καὶ  
διψῶσαν τὴν θρυαλλίδα, καὶ ὠχρὸς δ' ἔστιν οὐκ  
οἶδ' ὅθεν, ὦ ἀλεκτρυνών, καὶ κατέσκληκεν ὄλος,  
ἐκτετηκὼς ὑπὸ φροντίδων δηλαδή· οὐ γὰρ νοσεῖν  
ἄλλως ἐλέγετο. 30

**ΑΛΕΚ.** Ἄκουσον ἄ φησιν· εἴση γὰρ ὅθεν οὕτως ἔχει.

**ΣΙΜ.** Οὐκοῦν τάλαντα τὰ μὲν ἐβδομήκοντα ἐκεῖνα πάνυ ἀσφαλῶς ὑπὸ τῇ κλίνῃ κατορώρεται  
 5 καὶ οὐδεὶς ὅλως εἶδε, τὰ δὲ ἑκκαίδεκα εἶδεν, οἶμαι, Σωσύλος ὁ ἵπποκόμος ὑπὸ τῇ φάτνῃ κατακρύπτοντά με· ὅλος γοῦν περὶ τὸν ἵππῶνά ἐστιν, οὐ πάνυ ἐπιμελὴς ἄλλως οὐδὲ φιλόπονος ὢν. εἰκὸς δὲ διηρπάσθαι πολλῷ πλείω τούτων, ἢ πόθεν γὰρ  
 10 ὁ Τίβιος ταρίχους οὕτω μεγάλους ὠψωνηκέναι χθὲς ἐλέγετο ἢ τῇ γυναικὶ ἐλλόβιον ἐωνῆσθαι πέντε δραχμῶν ὅλων; τὰμὰ οὗτοι σπαθῶσι τοῦ κακοδαίμονος. ἀλλ' οὐδὲ τὰ ἐκπώματα ἐν ἀσφαλεῖ μοι ἀπόκειται τοσαῦτα ὄντα· δέδια γοῦν, μή τις  
 15 ὑπορύξας τὸν τοῖχον ὑφέληται αὐτά· πολλοὶ φθονοῦσι καὶ ἐπιβουλεύουσίν μοι καὶ μάλιστα ὁ γείτων Μικύλος.

**ΜΙΚ.** Νῆ Δία· σοὶ γὰρ ὅμοιος ἐγὼ καὶ τὰ τρυβλία ὑπὸ μάλης ἄπειμι ἔχων.

20 **ΑΛΕΚ.** Σιώπα, ὦ Μικύλε, μὴ καταφωράση παρόντας ἡμᾶς.

**ΣΙΜ.** Ἄριστον γοῦν ἄγρυπνον αὐτὸν διαφυλάττειν ἅπαντα· περίεμι διαναστὰς ἐν κύκλῳ τὴν οἰκίαν. τίς οὗτος; ὁρῶ σέ γε, ὦ τσιχωρύχε... μὰ  
 25 Δί' ἐπεὶ κίων γε ὦν τυγχάνεις, εὖ ἔχει. ἀριθμήσω αὐθις ἀνορύξας τὸ χρυσίον, μή τί με πρῶην διέλαθεν. ἰδοὺ πάλιν ἐψόφηκέ τις· ἐπ' ἐμὲ δηλαδὴ· πολιορκοῦμαι καὶ ἐπιβουλεύομαι πρὸς ἀπάντων. ποῦ μοι τὸ ξιφίδιον; ἂν λάβω τινά...  
 30 θάπτωμεν αὐθις τὸ χρυσίον.

30 ΑΛΕΚ. Τοιαῦτα μέν σοι, ὦ Μικύλε, τὰ Σίμωνος. ἀπίωμεν δὲ καὶ παρ' ἄλλον τινά, ἕως ἔτι ὀλίγον τῆς νυκτὸς λοιπόν ἐστιν.

ΜΙΚ. ὦ κακόδαιμον, οἷον βιοῖ τὸν βίον· ἐχθροῖς οὕτω πλουτεῖν γένοιτο. κατὰ κόρρης δ' οὖν πατάξας αὐτὸν ἀπελθεῖν βούλομαι.

ΣΙΜ. Τίς ἐπάταξέ με ; ληστεύομαι ὁ δυστυχής.

ΜΙΚ. Οἴμωζε καὶ διαγρύπνει καὶ ὅμοιος γίγνου τὸ χρῶμα τῷ χρυσῷ προστετηκὼς αὐτῷ. ἡμεῖς δὲ παρὰ Γνίφωνα, εἰ δοκεῖ, τὸν δανειστὴν ἴωμεν. οὐ μακρὰν δὲ καὶ οὗτος οἴκεϊ. — ἀνέφγε καὶ αὕτη ἡμῖν ἡ θύρα.

31 ΑΛΕΚ. Ὅρᾳς ἐπαγρυπνοῦντα καὶ αὐτὸν ὑπὸ φροντίδων, ἀναλογιζόμενον τοὺς τόκους τοῖς δακτύ- 15  
λοις καὶ ἤδη κατεσκληκότα, ὃν δεήσει μετ' ὀλίγον πάντα ταῦτα καταλιπόντα σίλφην ἢ ἐμπίδα ἢ κυνόμυιαν γενέσθαι ;

ΜΙΚ. Ὅρῳ κακοδαίμονα καὶ ἀνόητον ἄνθρωπον οὐδὲ νῦν πολὺ τῆς σίλφης ἢ ἐμπίδος ἄμεινον 20  
βιοῦντα. ὥς δὲ καὶ οὗτος ἐκτέτηκεν ὅλος ὑπὸ τῶν λογισμῶν. ἐπ' ἄλλον ἀπίωμεν.

32 ΑΛΕΚ. Παρὰ τὸν σὸν Εὐκράτην, εἰ δοκεῖ. — καὶ ἰδοὺ γὰρ ἀνέφγε καὶ αὕτη ἡ θύρα· ὥστε εἰσίωμεν. 25

ΜΙΚ. Πάντα ταῦτα μικρὸν ἔμπροσθεν ἐμὰ ἦν.

ΑΛΕΚ. Ἦτι γὰρ σὺ ὄνειρώτεις τὸν πλούτον ; ὁρᾳς δ' οὖν τὸν Εὐκράτην αὐτὸν μὲν ὑπὸ τοῦ οἰκέτου πρεσβύτην ἄνθρωπον ;

ΜΙΚ. Ὅρῳ νῆ Δία καταπυγосύνην καὶ 30

πασχητισμόν τινα καὶ ἀσέλγειαν οὐκ ἀνθρω-  
πίνην· τὴν γυναῖκα δὲ ἐτέρωθι ὑπὸ τοῦ μαγείρου  
μοιχευομένην καὶ αὐτήν.

ΑΛΕΚ. Τί οὖν ; ἐθέλοις ἂν καὶ τούτων κλη- 33  
5 ρονομεῖν, ὦ Μικύλε, καὶ πάντα ἔχειν τὰ Εὐκρά-  
τους ;

ΜΙΚ. Μηδαμῶς, ὦ ἀλεκτρυών· λιμῶ ἀπολοίμην  
πρότερον. χαιρέτω τὸ χρυσίον καὶ τὰ δείπνα,  
δύο ὀβολοὶ ἐμοί γε πλούτος ἔστω μάλλον ἢ  
10 τοιχωρυχέισθαι πρὸς τῶν οἰκετῶν.

ΑΛΕΚ. Ἀλλὰ νῦν μέν, ἡμέρα γὰρ ἤδη ἀμφὶ τὸ  
λυκανγὲς αὐτό, ἀπίωμεν οἴκαδε παρ' ἡμᾶς· τὰ  
λοιπὰ δὲ εἰσαύθις ὄψει, ὦ Μικύλε.

## ΙΚΑΡΟΜΕΝΙΠΠΟΣ Η ΥΠΕΡΝΕΦΕΛΟΣ.

ΜΕΝΙΠΠΟΣ ΚΑΙ ΕΤΑΙΡΟΣ.



1 ΜΕΝ. Οὐκοῦν τρισχίλιοι μὲν ἦσαν ἀπὸ γῆς  
στάδιοι μέχρι πρὸς τὴν σελήνην, ὁ πρῶτος ἡμῖν  
σταθμός· τὸν τεύθεν δὲ ἐπὶ τὸν ἥλιον ἄνω παρα-  
σάγγαι πον πεντακόσιοι. τὸ δ' ἀπὸ τούτου ἐς  
αὐτὸν ἤδη τὸν οὐρανὸν καὶ τὴν ἀκρόπολιν τὴν τοῦ 5  
Διὸς ἄνοδος καὶ ταῦτα γένοιτ' ἂν εὐζώνῳ ἀετῶ  
μιάς ἡμέρας.

ΕΤΑΙΡ. Τί ταῦτα πρὸς Χαρίτων, ὦ Μένιππε,  
ἀστρονομεῖς, καὶ ἡσυχῇ πως ἀναμετρεῖς ; πάλαι  
γὰρ ἐπακροώμαί σου ἀκουλουθῶν ἡλίους καὶ 10  
σελήνας, ἔτι δὲ τὰ φορτικὰ ταῦτα, σταθμούς τινας  
καὶ παρασάγγας ὑποξενίζοντος.

ΜΕΝ. Μὴ θαυμάσης, ὦ ἑταῖρε, εἰ μετέωρα  
καὶ διαέρια δοκῶ σοι λέγειν· τὸ κεφάλαιον γὰρ δὴ  
πρὸς ἑμαυτὸν λογίζομαι τῆς ἑναγχος ἀποδημίας. 15

ΕΤΑΙΡ. Εἴτα, ὦγαθέ, καθάπερ οἱ Φοῖνικες  
ἄστροις ἐτεκμαίρου τὴν ὁδόν ;

ΜΕΝ. Οὐ μὰ Δία, ἀλλ' ἐν αὐτοῖς τοῖς ἄστροις  
ἐποιούμην τὴν ἀποδημίαν.

**ΕΤΑΙΡ.** Ἡράκλεις, μακρόν τινα τὸν ὄνειρον λέγεις, εἴ γε σαυτὸν ἔλαθες κατακοιμηθεὶς παρασάγγας ὅλους.

**ΜΕΝ.** Ὅνειρον γάρ, ὦ τάν, δοκῶ σοι λέγειν 2  
5 ὃς ἀρτίως ἀφύγμαι παρὰ τοῦ Διός;

**ΕΤΑΙΡ.** Πῶς ἔφησθα; Μένιππος ἡμῖν διωπετῆς πάρεστιν ἐξ οὐρανοῦ;

**ΜΕΝ.** Καὶ μὴν ἐγὼ σοι παρ' αὐτοῦ ἐκείνου τοῦ πάνυ Διὸς ἤκω τήμερον θαυμάσια καὶ ἀκούσας  
10 καὶ ἰδὼν· εἰ δὲ ἀπιστεῖς, καὶ αὐτὸ τοῦτο ὑπερευφραίνομαι τὸ πέρα πίστεως εὐτυχεῖν.

**ΕΤΑΙΡ.** Καὶ πῶς ἂν ἔγωγε, ὦ θεσπέσιε καὶ Ὀλύμπιε Μένιππε, γεννητὸς αὐτὸς καὶ ἐπίγειος ὢν ἀπιστεῖν δυνάμην ὑπερνεφέλω ἀνδρὶ καί, ἵνα  
15 καθ' Ὅμηρον εἴπω, τῶν Οὐρανίωνων ἐνί; ἀλλ' ἐκεῖνά μοι φράσον, εἰ δοκεῖ, τίνα τρόπον ἤρθης ἄνω καὶ ὁπόθεν ἐπορίσω κλίμακα τηλικαύτην τὸ μέγεθος; τὰ μὲν γὰρ ἀμφὶ τὴν ὄψιν οὐ πάνυ  
20 ἔοικας ἐκείνῳ τῷ Φρυγί, ὥστε ἡμᾶς εἰκάζειν καὶ σὲ οἰνοχοήσουντά που ἀνάρπαστον γεγονέναι πρὸς τοῦ ἀετοῦ.

**ΜΕΝ.** Σὺ μὲν πάλαι σκώπτων δῆλος εἶ, καὶ θαυμαστὸν οὐδέν, εἴ σοι τὸ παράδοξον τοῦ λόγου  
υῦθ' ὅσοι προσφερές· ἀτὰρ οὐδὲν ἐδέησέ μοι  
25 πρὸς τὴν ἄνοδον οὔτε τῆς κλίμακος οὔτε παιδικὰ γενέσθαι τοῦ ἀετοῦ. οἰκεία γὰρ ἦν μοι τὰ πτερὰ.

**ΕΤΑΙΡ.** Τοῦτο μὲν ἤδη καὶ ὑπὲρ αὐτὸν Δαίδαλον ἔφησθα, εἴ γε πρὸς τοῖς ἄλλοις ἐλελήθεις ἡμᾶς  
30 ἰέραξ τις ἢ κολοῖδς ἐξ ἀνθρώπου γενόμενος.

**MEN.** Ὅρθως, ὦ ἑταῖρε, καὶ οὐκ ἀπὸ σκοποῦ εἵκασας. τὸ Δαιδάλειον γὰρ ἐκεῖνο σόφισμα τῶν πτερῶν καὶ αὐτὸς ἐμηχανησάμην.

3 **ΕΤΑΙΡ.** Εἶτα, ὦ τολμηρότατε πάντων, οὐκ ἐδεδοίκες, μὴ καὶ σύ που τῆς θαλάττης καταπεσὼν 5 **Μενίππειόν** τι πέλαγος ἡμῖν ὥσπερ τὸ Ἰκάριον ἀποδείξης ἐπὶ τῷ σεαυτοῦ ὀνόματι ;

**MEN.** Οὐδαμῶς· ὁ μὲν γὰρ Ἰκαρος ἄτε κηρῷ τὴν πτέρωσιν ἡρμოსμένος, ἐπειδὴ τάχιστα πρὸς τὸν ἥλιον ἐκείνος ἐτάκη, πτερορρυήσας εἰκότως 10 κατέπεσεν· ἡμῖν δὲ ἀκήρωτα ἦν τὰ ὠκύπτερα.

**ΕΤΑΙΡ.** Πῶς λέγεις ; ἤδη γὰρ οὐκ οἶδ' ὅπως ἡρέμα με προσάγεις πρὸς τὴν ἀλήθειαν τῆς διηγήσεως.

**MEN.** Ὡδέ πως· ἀετὸν εὐμεγέθη συλλαβών, 15 ἔτι δὲ γύπα τῶν καρτερῶν, ἀποτεμῶν αὐταῖς ὠλέναις τὰ πτερά . . . μᾶλλον δὲ καὶ πᾶσαν ἐξ ἀρχῆς τὴν ἐπίνοιαν, εἰ σοι σχολή, δίδειμι.

**ΕΤΑΙΡ.** Πάνυ μὲν οὖν· ὥς ἐγὼ σοι μετέωρός εἰμι ὑπὸ τῶν λόγων καὶ πρὸς τὸ τέλος ἤδη κέχνηνα 20 τῆς ἀκροάσεως· μὴδὲ πρὸς Φιλίου με περιῦδης ἄνω που τῆς διηγήσεως ἐκ τῶν ὥτων ἀπηρτημένον.

4 **MEN.** Ἀκουε τοίνυν· οὐ γὰρ ἀστεῖόν γε τὸ θέαμα, κεχηνότα φίλον ἐγκαταλιπεῖν, καὶ ταῦτα, 25 ὥς σὺ φῆς, ἐκ τῶν ὥτων ἀπηρτημένον. ἐγὼ γὰρ ἐπειδὴ τάχιστα ἐξετάζων τὰ κατὰ τὸν βίον γελοῖα καὶ ταπεινὰ καὶ ἀβέβαια τὰ ἀνθρώπινα πάντα εὑρισκον, πλούτους λέγω καὶ ἀρχὰς καὶ δυναστείας, καταφρονήσας αὐτῶν καὶ τὴν περὶ ταῦτα σπουδὴν 30

ἀσχολίαν τῶν ἀληθῶς σπουδαίων ὑπολαβὼν ἀνα-  
 κύπτειν τε καὶ πρὸς τὸ πᾶν ἀποβλέπειν ἐπειρώμην·  
 καὶ μοι ἐνταῦθα πολλήν τινα παρείχε τὴν ἀπορίαν  
 πρῶτον μὲν αὐτὸς οὗτος ὁ ὑπὸ τῶν σοφῶν καλού-  
 5 μενος κόσμος· οὐ γὰρ εἶχον εὐρεῖν οὔθ' ὅπως  
 ἐγένετο οὔτε τὸν δημιουργὸν οὔτε τὴν ἀρχὴν οὔθ'  
 ὃ τι τὸ τέλος ἐστὶν αὐτοῦ. ἔπειτα δὲ κατὰ μέρος  
 ἐπισκοπῶν πολὺ μᾶλλον ἀπορεῖν ἠναγκαζόμεν·  
 τοὺς τε γὰρ ἀστέρας ἑώρων ὡς ἔτυχε τοῦ οὐρανοῦ  
 10 διερριμμένους, καὶ τὸν ἥλιον αὐτὸν τί ποτε ἦν  
 ἄρα ἐπόθουν εἰδέναι· μάλιστα δὲ τὰ κατὰ τὴν  
 σελήνην ἀτοπὰ μοι καὶ παντελῶς παράδοξα κατε-  
 φαίνετο, καὶ τὸ πολυειδὲς αὐτῆς τῶν σχημάτων  
 ἀπόρρητόν τινα τὴν αἰτίαν ἔχειν ἐδοκίμαζον. οὐ  
 15 μὴν ἀλλὰ καὶ ἀστραπὴ διάξασα καὶ βροντὴ καταρ-  
 ραγεῖσα καὶ ὑετὸς ἢ χιὼν ἢ χάλαζα κατενεχθεῖσα  
 καὶ ταῦτα δυσείκαστα πάντα καὶ ἀτέκμαρτα ἦν.  
 οὐκοῦν ἐπειδήπερ οὕτω διεκείμεν, ἄριστον εἶναι 5  
 ὑπελάμβανον παρὰ τῶν φιλοσόφων τούτων ταῦτα  
 20 ἕκαστα ἐκμαθεῖν· ὥμην γὰρ ἐκείνους γε πᾶσαν  
 ἔχειν ἂν εἰπεῖν τὴν ἀλήθειαν. οὕτω δὲ τοὺς  
 ἀρίστους ἐπιλεξάμενος αὐτῶν, ὡς ἐνὴν τεκμήρασθαι  
 προσώπου τε σκυθρωπότητι καὶ χροᾶς ὠχρότητι  
 καὶ γενείου βαθύτητι, — μάλα γὰρ ὑψαγόραι τινὲς  
 25 καὶ οὐρανογνώμονες οἱ ἄνδρες αὐτίκα μοι κατε-  
 φάνησαν — τούτοις ἐγχειρίσας ἑμαυτὸν καὶ συχνὸν  
 ἀργύριον, τὸ μὲν αὐτόθεν ἤδη καταβαλὼν, τὸ δὲ  
 εἰσαὐθις ἀποδώσειν ἐπὶ κεφαλαίῳ τῆς σοφίας  
 30 διομολογησάμενος, ἡξίου μετεωρολέσχης τε διδά-  
 σκεσθαι καὶ τὴν τῶν ὅλων διακόσμησιν καταμαθεῖν.



οἱ δὲ τοσοῦτον ἄρα ἐδέησάν με τῆς παλαιᾶς  
ἐκείνης ἀγνοίας ἀπαλλάξαι, ὥστε καὶ εἰς μείζους  
ἀπορίας φέροντες ἐνέβαλον, ἀρχάς τινας καὶ τέλη  
καὶ ἀτόμους καὶ κενὰ καὶ ὕλας καὶ ἰδέας καὶ τὰ  
τοιαῦτα ὅσημέραι μου καταχέοντες. ὃ δὲ πάντων 5  
ἐμοὶ γοῦν ἐδόκει χαλεπώτατον, ὅτι μηδὲν ἄτερος  
θατέρῳ λέγοντες ἀκόλουθον, ἀλλὰ μαχόμενα πάντα  
καὶ ὑπεναντία, ὅμως πείθεσθαί τέ με ἡξίου καὶ  
πρὸς τὸν αὐτοῦ λόγον ἕκαστος ὑπάγειν ἐπειρῶντο.

ΕΤΑΙΡ. Ἄτοπον λέγεις, εἰ σοφοὶ ὄντες οἱ 10  
ἄνδρες ἐστασίαζον πρὸς αὐτοὺς περὶ τῶν λόγων  
καὶ οὐ τὰ αὐτὰ περὶ τῶν αὐτῶν ἐδόξαζον.

6 ΜΕΝ. Καὶ μὴν, ὦ ἐταῖρε, γελάσῃ ἀκούσας  
τὴν τε ἀλαζονείαν αὐτῶν καὶ τὴν ἐν τοῖς λόγοις  
τερατουργίαν, οἷ γε πρῶτα μὲν ἐπὶ γῆς βεβηκότες 15  
καὶ μηδὲν τῶν χαμαὶ ἐρχομένων ἡμῶν ὑπερέχοντες,  
ἀλλ' οὐδὲ ὀξύτερον τοῦ πλησίον δεδορκότες, ἔνιοι  
δὲ ὑπὸ γήρως ἢ ἀργίας ἀμβλυώττοντες, ὅμως  
οὐρανοῦ τε πέρατα διορᾶν ἔφασκον καὶ τὸν ἥλιον  
περιεμέτρουν καὶ τοῖς ὑπὲρ τὴν σελήνην ἐπεβάτευον 20  
καὶ ὥσπερ ἐκ τῶν ἀστέρων καταπεσόντες μεγέθη  
τε αὐτῶν καὶ σχήματα διεξήεσαν, καὶ πολλάκις,  
εἰ τύχοι, μηδὲ ὅποσοι στάδιοι Μεγαρόθεν Ἀθήναζε  
εἰσιν ἀκριβῶς ἐπιστάμενοι, τὸ μεταξὺ τῆς σελήνης  
καὶ τοῦ ἡλίου χωρίον ὅπόσων εἴη πηχῶν τὸ 25  
μέγεθος ἐτόλμων λέγειν, αἶρος τε ὕψη καὶ θα-  
λάττης βάθη καὶ γῆς περιόδους ἀναμετροῦντες,  
ἔτι δὲ κύκλους καταγράφοντες καὶ τρίγωνα ἐπὶ  
τετραγώνοις διασχηματίζοντες καὶ σφαίρας τινὰς  
ποικίλας, τὸν οὐρανὸν δῆθεν αὐτὸν περιμετροῦντες. 30

ἔπειτα δὲ καὶ κεῖνο πῶς οὐκ ἄγνωμον αὐτῶν καὶ 7  
 παντελῶς τετυφωμένον τὸ περὶ τῶν οὕτως ἀδήλων  
 λέγοντας μηδὲν ὥς εἰκάζοντας ἀποφαίνεσθαι, ἀλλ'  
 ὑπερδιατείνεσθαί τε καὶ μηδεμίαν τοῖς ἄλλοις  
 5 ὑπερβολὴν ἀπολιμπάνειν μονονουχὶ διομνυμένους,  
 μύδρον μὲν εἶναι τὸν ἥλιον, κατοικεῖσθαι δὲ τὴν  
 σελήνην, ὑδατοποτεῖν δὲ τοὺς ἀστέρας, τοῦ ἡλίου  
 καθάπερ ἱμονιᾷ τιμὴν ἱκμάδα ἐκ τῆς θαλάττης  
 ἀνασπῶντος καὶ ἅπασιν αὐτοῖς τὸ ποτὸν ἐξ ἴσου  
 10 ἐξῆς διανέμοντος. τὴν μὲν γὰρ ἐναντιότητα τῶν 8  
 λόγων ὁπόση ῥάδιον καταμαθεῖν. καὶ σκόπει  
 πρὸς Διός, εἰ ἐν γειτόνων ἐστὶ τὰ δόγματα καὶ  
 μὴ πάμπλου διεστηκότα. πρῶτα μὲν γὰρ αὐτοῖς  
 ἢ περὶ τοῦ κόσμου γνώμη διάφορος, εἴ γε τοῖς  
 15 μὲν ἀγέννητός τε καὶ ἀνώλεθρος εἶναι δοκεῖ· οἱ  
 δὲ καὶ τὸν δημιουργὸν αὐτοῦ καὶ τῆς κατασκευῆς  
 τὸν τρόπον εἰπεῖν ἐτόλμησαν, οὓς καὶ μάλιστα  
 ἐθαύμαζον, θεὸν μὲν τινα τεχνίτην τῶν ὅλων  
 ἐφιστάντας, οὐ προστιθέντας δὲ οὔτε ὅθεν ἦκων  
 20 οὔτε ὅπου ἐστὼς ἕκαστα ἐτεκταίνετο· καίτοι πρό  
 γε τῆς τοῦ παντὸς γενέσεως ἀδύνατον καὶ χρόνον  
 καὶ τόπον ἐννοεῖν.

ΕΤΑΙΡ. Μάλα τινάς, ὦ Μένιππε, τολμητὰς  
 καὶ θαυματοποιοὺς ἄνδρας λέγεις.

25 ΜΕΝ. Τί δ', εἰ ἀκούσειας, ὦ θαυμάσιε, περὶ  
 τε ἰδεῶν καὶ ἀσωμάτων ἃ διεξέρχονται, ἢ τοὺς περὶ  
 τοῦ πέρατός τε καὶ ἀπείρου λόγους ; καὶ γὰρ αὖ  
 καὶ αὕτη νεανικὴ αὐτοῖς ἢ μάχη, τοῖς μὲν τέλει τὸ  
 πᾶν περιγράφουσι, τοῖς δὲ ἀτελὲς τοῦτο εἶναι  
 30 ὑπολαμβάνουσιν. οὐ μὴν ἀλλὰ καὶ παμπόλλους

τινὰς εἶναι τοὺς κόσμου<sup>ς</sup> ἀπεφαίνοντο καὶ τῶν  
ὥς περὶ ἑνὸς αὐτῶν διαλεγομένων κατεγίγνωσκον.  
ἕτερος δέ τις, οὐκ εἰρηνικὸς ἀνὴρ, πόλεμον τῶν  
9 ὅλων πατέρα εἶναι ἐδόξαζε. περὶ μὲν γὰρ τῶν  
θεῶν τί χρὴ καὶ λέγειν ; ὅπου τοῖς μὲν ἀριθμός 5  
τις ὁ θεὸς ἦν, οἱ δὲ κατὰ κυνῶν καὶ χηνῶν καὶ  
πλατάνων ἐπώμνυντο. καὶ οἱ μὲν τοὺς ἄλλους  
ἅπαντας θεοὺς ἀπελάσαντες ἐνὶ μόνῳ τὴν τῶν  
ὅλων ἀρχὴν ἀπένεμον, ὥστε ἡρέμα καὶ ἄχθεσθαί  
με τοσαύτην ἀπορίαν θεῶν ἀκούοντα· οἱ δὲ 10  
ἔμπαλιν ἐπιδαψιλευόμενοι πολλοὺς τε αὐτοὺς  
ἀπέφαινον καὶ διελόμενοι τὸν μὲν τινα πρῶτον  
θεὸν ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα καὶ τρίτα  
ἐνεμον τῆς θεότητος· ἔτι δὲ οἱ μὲν ἀσώματόν τι  
καὶ ἄμορφον ἡγοῦντο εἶναι τὸ θεῖον, οἱ δὲ ὥς περὶ 15  
σώματος αὐτοῦ διανοοῦντο. εἶτα καὶ προνοεῖν τῶν  
καθ' ἡμᾶς πραγμάτων οὐ πᾶσιν ἐδόκουν οἱ θεοί,  
ἀλλ' ἡσάν τινες οἱ τῆς συμπάσης ἐπιμελείας  
αὐτοὺς ἀφιέντες, ὥσπερ ἡμεῖς εἰώθαμεν ἀπολύειν  
τῶν λειτουργιῶν τοὺς παρηβηκότας· οὐδὲν γὰρ ὅτι 20  
μὴ τοῖς κωμικοῖς δορυφορήμασιν ἐοικότας αὐτοὺς  
εἰσάγουσιν. ἔνιοι δὲ ταῦτα πάντα ὑπερβάντες  
οὐδὲ τὴν ἀρχὴν εἶναι θεοὺς τινὰς ἐπίστευον, ἀλλ'  
ἀδέσποτον καὶ ἀνηγεμόνευτον φέρεσθαι τὸν κόσμον  
ἀπελίμπανον. 25

10 Τοιγάρτοι ταῦτα ἀκούων ἀπιστεῖν μὲν οὐκ  
ἐτόλμων ὑψιβρεμέταις τε καὶ ἡὔγενελοις ἀνδράσιν·  
οὐ μὲν εἶχόν γε ὅποι τῶν λόγων τραπόμενος  
ἀνεπίληπτόν τι αὐτῶν εὔροιμι καὶ ὑπὸ θατέρου  
μηδαμῇ περιτρεπόμενον. ὥστε δὴ τὸ Ὀμηρικὸν 30

ἐκείνο ἀτεχνῶς ἔπασχον· πολλάκις μὲν γὰρ ἂν  
ὥρμησα πιστεύειν τινὶ αὐτῶν,

ἕτερος δέ με θυμὸς ἔρκεν.

ἐφ' οἷς ἅπασι μηχανῶν ἐπὶ γῆς μὲν ἀκούσεσθαι  
5 τι περὶ τούτων ἀληθὲς ἀπεγίνωσκον, μίαν δὲ τῆς  
συμπάσης ἀπορίας ἀπάλλαγὴν ὥμην ἔσεσθαι, εἰ  
αὐτὸς πτερωθεὶς πως ἀνέλθοιμι ἐς τὸν οὐρανόν.  
τούτου δέ μοι παρεῖχε τὴν ἐλπίδα μάλιστα μὲν  
ἢ ἐπιθυμία ἔπειτα δὲ καὶ ὁ λογοποιὸς Αἴσωπος  
10 αἰετοῖς καὶ κανθάρους, ἐνίοτε καὶ καμήλοις βάσιμον  
ἀποφαίνων τὸν οὐρανόν. αὐτὸν μὲν οὖν πτερο-  
φυῆσαί ποτε οὐδεμιᾷ μηχανῇ δυνατόν εἶναί μοι  
κατεφαίνετο· εἰ δὲ γυπὸς ἢ αἰετοῦ περιθείμην  
πτερά, — ταῦτα γὰρ μόνα ἂν διαρκέσαι πρὸς  
15 μέγεθος ἀνθρωπίνου σώματος — τάχα ἂν μοι τὴν  
πεῖραν προχωρήσαι. καὶ δὴ συλλαβὼν τὰ ὄρνεα  
θατέρου μὲν τὴν δεξιὰν πτέρυγα, τοῦ γυπὸς δὲ  
τὴν ἐτέραν ἀπέτεμον· εἶτα διαδήσας εὖ μάλα καὶ  
κατὰ τοὺς ὤμους τελαμῶσι καρτεροῖς ἄρμοσάμενος  
20 καὶ πρὸς ἄκροις τοῖς ὠκυπτέροις λαβὰς τινὰς ταῖς  
χερσὶ παρασκευάσας ἐπειρώμην ἑμαυτοῦ τὸ πρῶτον  
ἀναπηδῶν καὶ ταῖς χερσὶν ὑπερέττων καὶ ὥσπερ  
οἱ χῆνες ἔτι χαμαιπετῶς ἐπαιρόμενος καὶ ἀκρο-  
βατῶν ἅμα μετὰ τῆς πτήσεως· ἐπεὶ δὲ ὑπήκουέ  
25 μοι τὸ πρᾶγμα, τολμηρότερον ἤδη τῆς πείρας  
ἠπτόμην, καὶ ἀνελθὼν ἐπὶ τὴν ἀκρόπολιν ἀφῆκα  
ἑμαυτὸν κατὰ τοῦ κρημνοῦ φέρων ἐς αὐτὸ τὸ  
θέατρον. ὥς δὲ ἀκινδύνως κατεπτόμην, ὑψηλὰ ἤδη 11  
καὶ μετέωρα ἐφρόνουν, καὶ ἄρας ἀπὸ Πάρνηθος  
30 ἢ ἀπὸ Ὑμηττοῦ μέχρι Γερανείας ἐπετόμην, εἴτ'

ἐκείθεν ἐπὶ τὸν Ἀκροκόρινθον ἄνω, εἶτα ὑπὲρ  
 Φολόης καὶ Ἐρυνάνθου μέχρι πρὸς τὸ Ταῦγετον.  
 ἤδη δ' οὖν μοι τοῦ τολμήματος ἐκμεμελετημένου  
 τέλειός τε καὶ ὑψιπέτης γενόμενος οὐκέτι τὰ  
 νεοττῶν ἐφρόνου, ἀλλ' ἐπὶ τὸν Ὀλυμπον ἀναβάς 5  
 καὶ ὡς ἐνὴν μάλιστα κούφως ἐπισιτισάμενος τὸ  
 λοιπὸν ἔτεινον εὐθὺ τοῦ οὐρανοῦ· καὶ τὸ μὲν  
 πρῶτον ἱλιγγίων ὑπὸ τοῦ βάθους, μετὰ δὲ ἔφερον  
 καὶ τοῦτο εὐμαρῶς. ἐπεὶ δὲ κατ' αὐτὴν ἤδη τὴν  
 σελήνην ἐγενόμην πάμπλου τῶν νεφῶν ἀποσπάσας, 10  
 ἡσθόμην κάμνοντος ἑμαυτοῦ, καὶ μάλιστα κατὰ  
 τὴν ἀριστερὰν πτέρυγα τὴν γυπίνην. προσελάσας  
 οὖν καὶ καθεζόμενος ἐπ' αὐτῆς διανεπαυόμην, ἐς  
 τὴν γῆν ἄνωθεν ἀποβλέπων καὶ ὥσπερ ὁ τοῦ  
 Ὀμήρου Ζεὺς ἐκείνος ἄρτι μὲν τὴν τῶν ἵπποπόλων 15  
 Θρηκῶν καθορώμενος ἄρτι δὲ τὴν Μυσῶν καὶ μετ'  
 ὀλίγον, εἰ δόξειέ μοι, τὴν Ἑλλάδα, τὴν Περσίδα,  
 καὶ τὴν Ἰνδικήν. ἐξ ὧν ἀπάντων ποικίλης τινὸς  
 ἡδονῆς ἐνεπιμπλάμην.

ΕΤΑΙΡ. Οὐκοῦν καὶ ταῦτα λέγοις ἄν, ὦ 20  
 Μένιππε, ἵνα μηδὲ καθ' ἐν ἀπολειπώμεθά τῆς  
 ἀποδημίας, ἀλλ' εἴ τί σοι καὶ ὁδοῦ πάρεργον  
 ἰστόρηται, καὶ τοῦτο εἰδῶμεν· ὡς ἔγωγε οὐκ  
 ὀλίγα προσδοκῶ ἀκούσεσθαι σχήματός τε πέρι  
 γῆς καὶ τῶν ἐπ' αὐτῆς ἀπάντων, οἷά σοι ἄνωθεν 25  
 ἐπισκοποῦντι κατεφαίνετο.

ΜΕΝ. Καὶ ὀρθῶς γε, ὦ ἑταῖρε, εἰκάζεις· διόπερ  
 ὡς οἶόν τε ἀναβάς ἐπὶ τὴν σελήνην τῷ λόγῳ  
 συναποδήμει τε καὶ συνεπισκόπει τὴν ὅλην τῶν  
 12 ἐπὶ γῆς διάθεσιν. καὶ πρῶτόν γέ μοι πάνυ μικρὰν 30

δόκει τινὰ τὴν γῆν ὀράν, πολὺ λέγω τῆς σελήνης  
 βραχυτέραν, ὥστε ἐγὼ ἄφνω κατακύψας ἐπὶ πολὺ  
 ἠπόρουν, ποῦ εἴη τὰ τηλικαῦτα ὄρη καὶ ἡ τοσαύτη  
 θάλαττα. καὶ εἴ γε μὴ τὸν Ῥόδιον κολοσσὸν  
 5 ἐθεασάμην καὶ τὸν ἐπὶ τῇ Φάρῳ πύργον, εὖ ἴσθι  
 παντελῶς ἂν με ἡ γῆ διέλαθε. νῦν δὲ ταῦτα  
 ὑψηλὰ ὄντα καὶ ὑπερανεστηκότα καὶ ὁ Ὀκεανὸς  
 ἡρέμα πρὸς τὸν ἥλιον ὑποστίλβων διεσήμεναι μοι  
 γῆν εἶναι τὸ ὁρώμενον. ἐπεὶ δὲ ἅπαξ τὴν ὄψιν  
 10 εἶσω ἀτενὲς ἀπηρεισάμην, ἅπας ὁ τῶν ἀνθρώπων  
 βίος ἤδη μοι κατεφαίνετο, οὐ κατὰ ἔθνη μόνον καὶ  
 πόλεις, ἀλλὰ καὶ αὐτοὶ σαφῶς οἱ πλείοντες, οἱ  
 πολεμοῦντες, οἱ γεωργοῦντες, οἱ δικαζόμενοι, τὰ  
 γύναια, τὰ θηρία, καὶ πάνθ' ἀπλῶς, ὅποσα τρέφει  
 15 ζεῖδωρος ἄρουρα.

ΕΤΑΙΡ. Παντελῶς ἀπίθانا φῆς ταῦτα καὶ  
 αὐτοῖς ὑπεναντία· ὃς γὰρ ἀρτίως, ὦ Μένιππε, τὴν  
 γῆν ἐζήτεις ὑπὸ τοῦ μεταξὺ διαστήματος ἐς βραχὺ  
 συνεσταλμένην, καὶ εἴ γε μὴ ὁ κολοσσὸς ἐμήνυσέ  
 20 σοι, τάχα ἂν ἄλλο τι ᾤήθης ὀράν, πῶς νῦν καθάπερ  
 Λυγκεὺς τις ἄφνω γενόμενος ἅπαντα διαγινώσκεις  
 τὰ ἐπὶ γῆς, τοὺς ἀνθρώπους, τὰ θηρία, μικροῦ δεῖν  
 τὰς τῶν ἐμπίδων νεοττίας ;

MEN. Εὖ γε ὑπέμνησας· ὃ γὰρ μάλιστα 13  
 25 ἐχρῆν εἰπεῖν, τοῦτο οὐκ οἶδ' ὅπως παρέλιπον. ἐπεὶ  
 γὰρ αὐτὴν μὲν ἐγνώρισα τὴν γῆν ἰδών, τὰ δ' ἄλλα  
 οὐχ οἷός τε ἦν καθορᾶν ὑπὸ τοῦ βάθους, ἅτε τῆς  
 ὄψεως μηκέτι ἐφικνουμένης, πάννυ μ' ἦνία τὸ χρῆμα  
 καὶ πολλὴν παρεῖχε τὴν ἀπορίαν. κατηφεῖ δὲ  
 30 ὄντι μοι καὶ ὀλίγου δεῖν δεδακρυμένῳ ἐφίσταται

κατόπιν ὁ σοφὸς Ἐμπεδοκλῆς, ἀνθρακίας τις ἰδεῖν  
καὶ σποδοῦ πλέως καὶ κατωπτημένος· καὶ γὰρ μέν,  
ὥς εἶδον, εἰρήσεται γάρ, ὑπεταράχθην· καὶ τινα  
σεληναῖον δαίμονα ᾤκηθην ὁρᾶν· ὁ δέ, Θάρρει,  
φησὶν, ὦ Μένιππε.

5

οὔτις τοι θεὸς εἰμι, τί μ' ἀθανάτοισιν εἴσκεις ;

ὁ φυσικὸς οὗτός εἰμι Ἐμπεδοκλῆς· ἐπεὶ γὰρ ἐς  
τοὺς κρατήρας ἑμαυτὸν φέρων ἐνέβαλον, ὁ καπνὸς  
μὲ ἀπὸ τῆς Αἴτνης ἀρπάσας δεῦρ' ἀνήγαγε, καὶ νῦν  
ἐν τῇ σελήνῃ κατοικῶ ἀεροβατῶν τὰ πολλὰ καὶ 10  
σιτοῦμαι δρόσον. ἤκω τοίνυν σε ἀπολύσων τῆς  
παρούσης ἀπορίας· ἀνιᾶ γὰρ σε, οἶμαι, καὶ στρέφει  
τὸ μὴ σαφῶς τὰ ἐπὶ γῆς ὁρᾶν. Εὖ γε ἐποίησας, ἦν  
δ' ἐγώ, βέλτιστε Ἐμπεδοκλεις, κάπειδ' ἀντάχιστα  
κατάπτωμαι πάλιν ἐς τὴν Ἑλλάδα, μεμνήσομαι 15  
σπένδειν τέ σοι ἐπὶ τῆς καπνοδόκης κἂν ταῖς  
νουμηνίαις πρὸς τὴν σελήνην τρίς ἐγχαυὼν προσ-  
εύχεσθαι. Ἀλλὰ μὰ τὸν Ἐνδυμῖωνα, ἦ δ' ὅς,  
οὐχὶ τοῦ μισθοῦ χάριν ἀφύγμαι, πέπονθα δέ τι  
τὴν ψυχὴν ἰδὼν σε λελυπημένον. ἀτὰρ οἶσθα ὃ 20  
14 τι δράσας ὀξυδερκῆς γενήσῃ ; Μὰ Δι', ἦν δ' ἐγώ,  
ἦν μὴ σύ μοι τὴν ἀχλὺν πως ἀφέλῃς ἀπὸ τῶν  
ὀμμάτων· νῦν γὰρ δὴ λημᾶν οὐ μετρίως δοκῶ.  
Καὶ μὴν οὐδέν γε, ἦ δ' ὅς, ἐμοῦ δεήσει· τὸ γὰρ  
ὀξυδερκὲς αὐτὸς ἤδη γήθεν ἦκεις ἔχων. Τί οὖν 25  
τοῦτό ἐστιν ; οὐ γὰρ οἶδ', ἔφην. Οὐκ οἶσθα, ἦ  
δ' ὅς, ἀετοῦ τὴν πτέρυγα τὴν δεξιὰν περικείμενος ;  
Καὶ μάλα, ἦν δ' ἐγώ. τί δ' οὖν πτέρυγι καὶ  
ὀφθαλμῷ κοινόν ἐστιν ; Ὅτι, ἦ δ' ὅς παρὰ πολὺ  
τῶν ἄλλων ζώων ἀετός ἐστιν ὀξυωπέστατος, ὥστε 30

μόνος αντίον δέδορκε τῷ ἡλίῳ, καὶ τοῦτό ἐστιν ὁ βασιλεὺς καὶ γνήσιος αἰτός, ἣν ἀσκαρδαμυκτὶ πρὸς τὰς ἀκτῖνας βλέπη. Φασὶ ταῦτα, ἣν δ' ἐγώ, καὶ μοι ἤδη μεταμέλει, ὅτι δεῦρο ἀνίων οὐχὶ τῷ  
 5 ὀφθαλμῷ τοῦ αἰετοῦ ἐνεθέμην τοὺς ἐμούς ἐξελών· ὥς νῦν γε ἡμιτελὴς ἀφίγμαι καὶ οὐ πάντα βασιλικῶς ἐνεσκευασμένος, ἀλλ' ἔοικα τοῖς νόθοις ἐκείνοις καὶ ἀποκηρύκτοις. Καὶ μὴν πάρα σοί, ἣ δ' ὅς, αὐτίκα μάλα τὸν ἕτερον ὀφθαλμὸν ἔχειν βασιλικόν· ἣν  
 10 γὰρ ἐθελήσης μικρὸν ἀναστὰς, ἐπισχὼν τοῦ γυπὸς τὴν πτέρυγα, θατέρῃ μόνῃ πτερύξασθαι, κατὰ λόγον τῆς πτέρυγος τὸν δεξιὸν ὀφθαλμὸν ὀξυδερκῆς ἔσῃ· τὸν γὰρ ἕτερον οὐδεμία μηχανὴ μὴ οὐκ ἀμβλύτερον δεδορκέναι τῆς μερίδος ὄντα τῆς  
 15 χείρονος. "Αἰς, ἣν δ' ἐγώ, εἰ καὶ ὁ δεξιὸς μόνος αἰετῶδες βλέποι· οὐδὲν γὰρ ἂν ἔλαττον γένοιτο, ἐπεὶ καὶ τοὺς τέκτονας πολλάκις ἑωρακέναι μοι δοκῶ θατέρῳ τῶν ὀφθαλμῶν ἄμεινον πρὸς τοὺς κανόνας ἀπευθύνοντας τὰ ξύλα.  
 20 Ταῦτα εἰπὼν ἐποιοῦν ἅμα τὰ ὑπὸ τοῦ Ἐμπεδοκλέους παρηγγελμένα· ὁ δὲ κατ' ὀλίγον ὑπαπιῶν ἐς καπνὸν ἡρέμα διελύετο. κάπειδὴ τάχιστα 15 ἐπτερυξάμην, αὐτίκα με φῶς πάμπολυ περιέλαμψε καὶ τὰ τέως λανθάνοντα πάντα διεφαίνετο· κατα-  
 25 κύψας γοῦν ἐς τὴν γῆν ἑώρων σαφῶς τὰς πόλεις, τοὺς ἀνθρώπους, τὰ γιγνόμενα, καὶ οὐ τὰ ἐν ὑπαίθρῳ μόνον, ἀλλὰ καὶ ὅποσα οἴκοι ἔπραττον οἰόμενοι λανθάνειν, Πτολεμαῖον μὲν συνόντα τῇ ἀδελφῇ, Λυσιμάχῳ δὲ τὸν υἱὸν ἐπιβουλεύοντα, τὸν  
 30 Σελεύκου δὲ Ἀντίοχον Στρατονίκη διανεύοντα



λάθρα τῇ μητρὶα, τὸν δὲ Θετταλὸν Ἀλέξανδρον  
 ὑπὸ τῆς γυναικὸς ἀναιρούμενον καὶ Ἀντίγονον  
 μοιχεύοντα τοῦ υἱοῦ τὴν γυναῖκα καὶ Ἀττάλῳ τὸν  
 υἱὸν ἐγγέοντα τὸ φάρμακον, ἐτέρωθι δ' αὖ Ἀρσάκην  
 φονεύοντα τὸ γύναιον καὶ τὸν εὐνούχον Ἀρβάκην 5  
 ἔλκοντα τὸ ξίφος ἐπὶ τὸν Ἀρσάκην, Σπατῖνος δὲ  
 ὁ Μῆδος ἐκ τοῦ συμποσίου πρὸς τῶν δορυφόρων  
 εἴλκετο ἔξω τοῦ ποδὸς σκύφῳ χρυσῷ τὴν ὀφρὺν  
 κατηλοημένος. ὅμοια δὲ τούτοις ἐν τῇ Λιβύῃ  
 καὶ παρὰ Σκύθαις καὶ Θραξὶ γιγνόμενα ἐν τοῖς 10  
 βασιλείοις ἦν ὁρᾶν, μοιχεύοντας, φονεύοντας, ἐπι-  
 βουλεύοντας, ἀρπάζοντας, ἐπιорκοῦντας, δεδιότας,  
 16 ὑπὸ τῶν οἰκειοτάτων προδιδόμενους. καὶ τὰ μὲν  
 τῶν βασιλέων τοιαύτην παρέσχε μοι τὴν διατριβήν,  
 τὰ δὲ τῶν ἰδιωτῶν πολὺ γελοιότερα· καὶ γὰρ αὖ 15  
 κάκείνους ἑώρων, Ἑρμόδωρον μὲν τὸν Ἐπικούρειον  
 χιλίων ἔνεκα δραχμῶν ἐπιорκοῦντα, τὸν Στωϊκὸν  
 δὲ Ἀγαθοκλέα περὶ μισθοῦ τῷ μαθητῇ δικάζόμενον,  
 Κλεινίαν δὲ τὸν ῥήτορα ἐκ τοῦ Ἀσκληπιείου  
 φιάλην ὑφαιρούμενον, τὸν δὲ Κυνικὸν Ἡρόφιλον 20  
 ἐν τῷ χαμαιτυπείῳ καθεύδοντα. τί γὰρ ἂν τοὺς  
 ἄλλους λέγοιμι, τοὺς τοιχωρυχοῦντας, τοὺς δεκα-  
 ζομένους, τοὺς δανείζοντας, τοὺς ἀπατώντας; ὅλως  
 γὰρ ποικίλη καὶ παντοδαπή τις ἦν ἡ θέα.

ΕΤΑΙΡ. Καὶ μὲν καὶ ταῦτα, ὦ Μένιππε, καλῶς 25  
 εἶχε λέγειν· ἔοικε γὰρ οὐ τὴν τυχούσαν τερπωλὴν  
 σοι παρεσχῆσθαι.

ΜΕΝ. Πάντα μὲν ἐξῆς διελθεῖν, ὦ φιλότῃς,  
 ἀδύνατον, ὅπου γε καὶ ὁρᾶν αὐτὰ ἔργον ἦν· τὰ  
 μέντοι κεφάλαια τῶν πραγμάτων τοιαῦτα ἐφαίνετο, 30

οἷά φησιν Ὀμηρος τὰ ἐπὶ τῆς ἀσπίδος· οὐ μὲν γὰρ ἦσαν εἰλαπίναι καὶ γάμοι, ἐτέρωθι δὲ δικαστήρια καὶ ἐκκλησίαι, καθ' ἕτερον δὲ μέρος ἔθνετις, ἐν γειτόνων δὲ πενθῶν ἄλλος ἐφαίνετο· καὶ  
 5 ὅτε μὲν ἐς τὴν Γετικὴν ἀποβλέψαιμι, πολεμοῦντας ἂν ἐώρων τοὺς Γέτας· ὅτε δὲ μεταβαίην ἐπὶ τοὺς Σκύθας, πλανωμένους ἐπὶ τῶν ἀμαξῶν ἦν ἰδεῖν· μικρὸν δὲ ἐπικλίνας τὸν ὀφθαλμὸν ἐπὶ θάτερα τοὺς Αἰγυπτίους γεωργοῦντας ἐπέβλεπον, καὶ ὁ Φοίνιξ  
 10 δὲ ἐνεπορεύετο καὶ ὁ Κίλιξ ἐλήστενε καὶ ὁ Λάκων ἐμαστιγοῦτο καὶ ὁ Ἀθηναῖος ἐδικάζετο. ἀπάντων 17 τούτων ὑπὸ τὸν αὐτὸν γιγνομένων χρόνον, ὥρα σοι ἤδη ἐπινοεῖν, ὁποῖός τις ὁ κυκεῶν οὗτος ἐφαίνετο. ὥσπερ ἂν εἴ τις παραστησάμενος πολλοὺς χορευτάς, 15 μᾶλλον δὲ πολλοὺς χορούς, ἔπειτα προστάξειε τῶν ἀδόντων ἐκάστω τὴν συνῳδίαν ἀφέντι ἴδιον ἄδειν μέλος· φιλοτιμουμένου δὴ ἐκάστου καὶ τὸ ἴδιον περαίνοντος καὶ τὸν πλησίον ὑπερβαλέσθαι τῇ μεγαλοφονίᾳ προθυμουμένου, ἄρα ἐνθυμῇ πρὸς  
 20 Διὸς οἷα γένοιτ' ἂν ἡ ῥῶδή;

**ΕΤΑΙΡ.** Παντάπασιν, ὦ Μένιππε, παγγέλοιος καὶ τεταραγμένη.

**ΜΕΝ.** Καὶ μὲν, ὦ ἐταῖρε, τοιοῦτοι πάντες εἰσὶν οἱ ἐπὶ γῆς χορευταὶ κακ τοιαύτης ἀναρμοστίας ὁ  
 25 τῶν ἀνθρώπων βίος συντέτακται, οὐ μόνον ἀπρὸς δὲ φθεγγομένων ἀλλὰ καὶ ἀνομοίων τὰ σχήματα καὶ τὰναντία κινουμένων, καὶ ταῦτ' οὐδὲν ἐπινοούντων, ἄχρι ἂν αὐτῶν ἕκαστον ὁ χορηγὸς ἀπελάσῃ τῆς σκηνῆς οὐδὲν ἔτι δεῖσθαι λέγων· τοῦντεῦθεν δὲ  
 30 ὅμοιοι πάντες ἤδη σιωπῶντες, οὐκέτι τὴν συμμιγῇ

- ἐκείνην καὶ ἄτακτον ὥδην ἀπάδοντες. ἀλλ' ἐν  
οὕτῳ γε ποικίλῳ καὶ πολυειδεῖ τῷ θεάτρῳ πάντα  
18 μὲν γελοῖα δῆπουθεν ἦν τὰ γινόμενα. μάλιστα  
δὲ ἐπ' ἐκείνοις ἐπῆει μοι γελᾶν τοῖς περὶ γῆς ὄρων  
ἐρίζουσι καὶ τοῖς μέγα φρονούσιν ἐπὶ τῷ τὸ 5  
Σικυώνιον πεδῖον γεωργεῖν ἢ Μαραθῶνος ἔχειν τὰ  
περὶ τὴν Οἰνόνην ἢ Ἀχαρνῆσι πλέθρα κεκτῆσθαι  
χίλια· τῆς γοῦν Ἑλλάδος ὅλης, ὥς τότε μοι  
ἄνωθεν ἐφαίνετο, δακτύλων οὔσης τὸ μέγεθος τετ-  
10 τάρων κατὰ λόγον, οἶμαι, ἢ Ἀττικὴ πολλοστημόριον  
ἦν. ὥστε ἐνενόουν ἐφ' ὁπόσῳ τοῖς πλουσίοις  
τούτοις μέγα φρονεῖν κατελείπετο· σχεδὸν γὰρ ὁ  
πολυπλεθρότατος αὐτῶν μίαν τῶν Ἐπικουρείων  
ἀτόμων ἐδόκει μοι γεωργεῖν. ἀποβλέψας δὲ δὴ  
καὶ ἐς τὴν Πελοπόννησον, εἶτα τὴν Κυνουρίαν γῆν 15  
ἰδὼν ἀνεμνήσθην, περὶ ὅσου χωρίου, κατ' οὐδὲν  
φακοῦ Αἰγυπτίου πλατυτέρου, τοσοῦτοι ἔπεσον  
Ἀργείων καὶ Λακεδαιμονίων μιᾶς ἡμέρας. καὶ  
μὴν εἴ τινα ἴδοιμι ἐπὶ χρυσῷ μέγα φρονούντα,  
ὅτι δακτυλίους τε εἶχεν ὀκτῶ καὶ φιάλας τέτταρας, 20  
πάνυ καὶ ἐπὶ τούτῳ ἂν ἐγέλων. τὸ γὰρ Πάργαιον  
ὅλον αὐτοῖς μετάλλοις κεγχριαῖον ἦν τὸ μέγεθος.
- 19 **ΕΤΑΙΡ.** ὦ μακάριε Μένιππε, τῆς παραδόξου  
θέας. αἱ δέ γε πόλεις, πρὸς Διός, καὶ οἱ ἄνδρες  
αὐτοὶ πηλικοί διεφαίνοντο ἄνωθεν ; 25

**ΜΕΝ.** Οἶμαί σε πολλάκις ἤδη μυρμήκων  
ἀγορὰν ἑωρακέναι, τοὺς μὲν εἰλουμένους, ἐνίους  
δ' ἐξιόντας, ἐτέρους δὲ ἐπανιόντας αὖθις εἰς τὴν  
πόλιν· καὶ ὁ μὲν τις τὴν κόπρον ἐκφέρει, ὁ δὲ  
ἀρπάσας ποθὲν ἢ κυάμου λέπος ἢ πυροῦ ἡμίτομον 30

θεὶ φέρων. εἰκὸς δὲ εἶναι παρ' αὐτοῖς κατὰ λόγον  
 τοῦ μυρμῆκων βίου καὶ οἰκοδόμους τινὰς καὶ  
 δημαγωγούς καὶ πρυτάνεις καὶ μουσικούς καὶ  
 φιλοσόφους. καὶ μὴν αἴ γε πόλεις αὐτοῖς ἀνδράσι  
 5 ταῖς μυρμηκίαις μάλιστα ἐφέκεσαν. εἰ δέ σοι  
 μικρὸν δοκεῖ τὸ παράδειγμα, τὸ ἀνθρώπους εἰκάσαι  
 τῇ μυρμῆκων πολιτείᾳ, τοὺς παλαιοὺς μύθους  
 ἐπίσκεψαι τῶν Θετταλῶν· εὐρήσεις γὰρ τοὺς  
 Μυρμιδόνας, τὸ μαχιμώτατον φύλον, ἐκ μυρμῆκων.  
 10 ἀνδρας γεγονότας.

Ἐπειδὴ δ' οὖν πάντα ἱκανῶς ἐώρατο καὶ κατε-  
 γεγέλαστό μοι, διασείσας ἐμαυτὸν ἀνεπτόμην

δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

οὐπω στάδιον ἀνελήλυθειν καὶ ἡ Σελήνη γυναικείαν 20  
 15 φωνὴν προῖεμένη, Μένιππε, φησίν, οὕτως ὄναιο,  
 διακόνησαί μοί τι πρὸς τὸν Δία. Λέγοις ἄν, ἦν  
 δ' ἐγώ· βαρὺν γὰρ οὐδέν, ἦν μὴ τι φέρειν δέη.  
 Πρεσβείαν, ἔφη, τινὰ οὐ χαλεπὴν καὶ δέησιν  
 ἀπένεγκαι παρ' ἐμοῦ τῷ Δίῳ· ἀπείρηκα γὰρ ἤδη,  
 20 ὦ Μένιππε, πολλὰ καὶ δεινὰ παρὰ τῶν φιλοσόφων  
 ἀκούουσα, οἷς οὐδὲν ἕτερόν ἐστιν ἔργον ἢ τὰμὰ  
 πολυπραγμονεῖν, τίς εἰμι καὶ πηλίκη καὶ δι' ἣν  
 τινα αἰτίαν διχότομος ἢ ἀμφίκυρτος γίγνομαι. καὶ  
 οἱ μὲν κατοικεῖσθαι με φασίν, οἱ δὲ κατόπτρου  
 25 δίκην ἐπικρέμασθαι τῇ θαλάττῃ, οἱ δὲ ὅ τι ἂν  
 ἕκαστος ἐπινοήσῃ, τοῦτό μοι προσάπτουσι. τὰ  
 τελευταῖα δὲ καὶ τὸ φῶς αὐτὸ κλοπιμαῖόν τε  
 καὶ νόθον εἶναί μοί φασιν ἄνωθεν ἤκον παρὰ  
 τοῦ Ἥλιου, καὶ οὐ παύονται καὶ πρὸς τοῦτόν  
 30 με ἀδελφὸν ὄντα συγκροῦσαι καὶ στασιάσαι

- προαιρούμενοι. οὐ γὰρ ἱκανὰ ἦν αὐτοῖς ἅ περὶ  
αὐτοῦ εἰρήκασι τοῦ Ἥλιου λίθον αὐτὸν εἶναι καὶ  
21 μύδρον διάπυρον. καίτοι πόσα ἐγὼ συνεπίσταμαι  
αὐτοῖς ἅ πράττουσι τῶν νυκτῶν αἰσχυρὰ καὶ κατὰ-  
πτυστα οἱ μεθ' ἡμέραν σκυθρωποὶ καὶ ἀνδρώδεις 5  
τὸ βλέμμα καὶ τὸ σχῆμα σεμνοὶ καὶ ὑπὸ τῶν  
ἰδιωτῶν ἀποβλεπόμενοι; κἀγὼ μὲν ταῦτα ὀρώσα  
ὅμως σιωπῶ. οὐ γὰρ ἡγοῦμαι πρέπειν ἀποκαλύψαι  
καὶ διαφωτίσαι τὰς νυκτερινὰς ἐκεῖνας διατριβάς  
καὶ τὸν ὑπὸ σκηνῆς ἐκάστου βίον, ἀλλὰ κἂν τινα 10  
ἴδω αὐτῶν μοιχεύοντα ἢ κλέπτοντα ἢ ἄλλο τι  
τολμώντα νυκτερινώτερον, εὐθύς ἐπισπασαμένη τι  
νέφος ἐνεκαλυψάμην, ἵνα μὴ δείξω τοῖς πολλοῖς  
γέροντας ἄνδρας βαθεῖ πώγωνι καὶ ἀρετῇ ἐνασχη-  
μανοῦντας. οἱ δὲ οὐδὲν ἀνιᾶσι διασπαράττοντές με 15  
τῷ λόγῳ καὶ πάντα τρόπον ὑβρίζοντες. ὥστε νῆ  
τὴν Νύκτα πολλάκις ἐβουλευσάμην μετοικῆσαι ὅτι  
πορρωτάτῳ, ἢ αὐτῶν τὴν περίεργον ἂν γλῶτταν  
διέφυγον. μέμνησο τοίνυν ταῦτά τε ἀπαγγεῖλαι  
τῷ Διὶ καὶ προσθεῖναι δ' ὅτι μὴ δυνατόν ἐστί μοι 20  
κατὰ χώραν μένειν, ἣν μὴ τοὺς φυσικοὺς ἐκείνους  
ἐπιτρίψῃ καὶ τοὺς διαλεκτικοὺς ἐπιστομίῃ καὶ τὴν  
Στοὰν κατασκάψῃ καὶ τὴν Ἀκαδημίαν καταφλέξῃ  
καὶ παύσῃ τὰς ἐν τοῖς περιπάτοις διατριβάς.  
οὕτω γὰρ ἂν εἰρήνην ἄγοιμι ὅσημέραι πρὸς αὐτῶν 25  
γεωμετρομένη.
- 22 Ἔσται ταῦτα, ἣν δ' ἐγώ, καὶ ἅμα πρὸς τὸ ἄναπτες  
ἔτεινον τὴν ἐπὶ τοῦ οὐρανοῦ,  
ἔνθα μὲν οὔτε βοῶν, οὔτ' ἀνδρῶν φαίνετο ἔργα.  
μετ' ὀλίγον γὰρ καὶ ἡ σελήνη βραχεῖά μοι 30

καθεωρᾶτο, καὶ τὴν γῆν ἤδη ἀπέκρυπτον. λαβὼν  
 δὲ τὸν ἥλιον ἐν δεξιᾷ, διὰ τῶν ἀστέρων πετόμενος  
 τριταίος ἐπλησίασα τῷ οὐρανῷ, καὶ τὸ μὲν πρῶτον  
 ἐδόκει μοι, ὡς εἶχον, εὐθὺς εἶσω παριέναι· ῥαδίως  
 5 γὰρ ῥῆμην διαλαθεῖν ἄτε ἐξ ἡμισείας ὦν αἰτὸς, τὸν  
 δὲ αἰτὸν ἡπιστάμην ἐκ παλαιοῦ συνήθη τῷ Διί·  
 ὕστερον δὲ ἐλογισάμην, ὡς τάχιστα καταφωρά-  
 σουσί με γυπὸς τὴν ἐτέραν πτέρυγα περικείμενον.  
 ἄριστον οὖν κρίνας τὸ μὴ παρακινδυνεύειν ἔκοπτον  
 10 προσελθὼν τὴν θύραν. ὑπακούσας δὲ ὁ Ἑρμῆς  
 καὶ τοῦνομα ἐκπυθόμενος ἀπῆει κατὰ σπουδὴν  
 φράσων τῷ Διί, καὶ μετ' ὀλίγον εἰσεκλήθη πᾶν  
 δεδιὼς καὶ τρέμων, καταλαμβάνω τε πάντας ἅμα  
 συγκαθημένους, οὐδ' αὐτοὺς ἀφρόντιδας· ὑπετάραττε  
 15 γὰρ ἡσυχῇ τὸ παράδοξόν μου τῆς ἐπιδημίας, καὶ  
 ὅσον οὐδέπω πάντας ἀνθρώπους ἀφίξεσθαι προσε-  
 δόκων τὸν αὐτὸν τρόπον ἐπτερωμένους. ὁ δὲ Ζεὺς 23  
 μάλα φοβερῶς δριμύ τε καὶ τιτανῶδες εἰς ἐμὲ  
 ἀπιδῶν φησι,  
 20 τίς πόθεν εἰς ἀνδρῶν, πόθι τοι πόλις, ἥδ' ἐτοκῆς;  
 ἐγὼ δέ, ὡς τοῦτ' ἤκουσα, μικροῦ μὲν ἐξέθανον ὑπὸ  
 τοῦ δέους, εἰστήκειν δὲ ὅμως ἀχανῆς καὶ ὑπὸ τῆς  
 μεγαλοφωνίας ἐμβεβροντημένος· χρόνῳ δ' ἐμαντὸν  
 ἀναλαβὼν ἅπαντα διηγούμεν σαφῶς ἄνωθεν ἀρξά-  
 25 μενος, ὡς ἐπιθυμήσαιμι τὰ μετέωρα ἐκμαθεῖν,  
 ὡς ἔλθοιμι παρὰ τοὺς φιλοσόφους, ὡς τᾶναντία  
 λεγόντων ἀκούσαιμι, ὡς ἀπαγορεύσαιμι διασπώ-  
 μενος ὑπὸ τῶν λόγων, εἶτα ἐξῆς τὴν ἐπίνοϊαν καὶ  
 τὰ πτερὰ καὶ τᾶλλα πάντα μέχρι πρὸς τὸν οὐρανόν·  
 30 ἐπὶ πᾶσι δὲ προσέθηκα τὰ ὑπὸ τῆς Σελήνης

ἐπεσταλμένα. μειδιάσας δ' οὖν ὁ Ζεὺς καὶ μικρὸν  
ἐπανεῖς τῶν ὀφρύων, Τί ἂν λέγοις, φησὶν, ὦ του  
πέρι καὶ Ἐφιάλτου, ὅπου καὶ Μένιππος ἐτόλμησεν  
ἐς τὸν οὐρανὸν ἀνελθεῖν; ἀλλὰ νῦν μὲν ἐπὶ ξενίᾳ  
σε καλοῦμεν, αὔριον δέ, ἔφη, περὶ ὧν ἤκεις 5  
χρηματίσαντες ἀποπέμψομεν. καὶ ἅμα ἔξαναστὰς  
ἐβάδιζεν ἐς τὸ ἐπηκοώτατον τοῦ οὐρανοῦ· καιρὸς  
24 γὰρ ἦν ἐπὶ τῶν εὐχῶν καθεύδουσαι. μεταξύ τε  
προῖον ἀνέκρινέ με περὶ τῶν ἐν τῇ γῇ πραγμάτων,  
τὰ πρῶτα μὲν ἐκεῖνα, πόσου νῦν ὁ πυρός ἐστιν 10  
ὦνιος ἐπὶ τῆς Ἑλλάδος, καὶ εἰ σφόδρα ἡμῶν ὁ  
πέρυσι χειμὼν καθίκετο, καὶ εἰ τὰ λάχανα δεῖται  
πλείονος ἐπομβρίας· μετὰ δὲ ἡρώτα, εἴ τις ἔτι  
λείπεται τῶν ἀπὸ Φειδίου, καὶ δι' ἣν αἰτίαν  
ἐλλίποιν Ἀθηναῖοι τὰ Διάσια τοσούτων ἐτῶν, 15  
καὶ εἰ τὸ Ὀλυμπίειον αὐτῷ ἐπιτελέσαι διανοοῦνται,  
καὶ εἰ συνελήφθησαν οἱ τὸν ἐν Δωδώνῃ νεὼν  
σεσυληκότες· ἐπεὶ δὲ περὶ τούτων ἀπεκρινάμην,  
Εἰπέ μοι, Μένιππε, ἔφη, περὶ δὲ ἐμοῦ οἱ ἄνθρωποι  
τίνα γνώμην ἔχουσι; Τίνα, ἔφην, δέσποτα, ἢ τὴν 20  
εὐσεβεστάτην, βασιλέα σε εἶναι πάντων θεῶν;  
ΠΑΪΞΕΙΣ ἔχων, ἔφη. τὸ δὲ φίλόκαινον αὐτῶν  
ἀκριβῶς οἶδα, κἂν μὴ λέγῃς. ἦν γάρ ποτε χρόνος,  
ὅτε καὶ μάντις ἐδόκουν αὐτοῖς καὶ ἰατρὸς καὶ  
πάντα ὅλως ἦν ἐγώ, 25

μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγναιί,  
πᾶσαι δ' ἀνθρώπων ἀγοραί·

καὶ ἡ Δωδώνη τότε καὶ ἡ Πῖσα λαμπραὶ καὶ  
περίβλεπτοι πᾶσιν ἦσαν, ὑπὸ δὲ τοῦ καπνοῦ τῶν  
θυσιῶν οὐδ' ἀναβλέπειν μοι δυνατόν· ἐξ οὗ δὲ ἐν 30

Δελφοῖς μὲν Ἀπόλλων τὸ μαντεῖον κατεστήσατο,  
 ἐν Περγάμῳ δὲ τὸ ἱατρεῖον ὁ Ἀσκληπιὸς καὶ τὸ  
 Βενδίδειον ἐγένετο ἐν Θράκῃ καὶ τὸ Ἀνουβίδειον  
 ἐν Αἰγύπτῳ καὶ τὸ Ἀρτεμίσιον ἐν Ἐφέσῳ, ἐπὶ  
 5 ταῦτα μὲν ἅπαντες θεοῦσι καὶ πανηγύρεις ἀνάγουσι  
 καὶ ἐκατόμβας παριστᾶσιν, ἐμὲ δὲ ὥσπερ παρη-  
 βηκότα ἱκανῶς τετιμηκέναι νομίζουσιν, ἂν διὰ  
 πέντε ὅλων ἐτῶν θύσωσιν ἐν Ὀλυμπίᾳ. τοιγαροῦν  
 ψυχροτέρους ἂν μου τοὺς βωμοὺς ἴδοις τῶν  
 10 Πλάτωνος νόμων ἢ τῶν Χρυσίππου συλλογισμῶν.

Τοιαῦτ' ἄττα διεξιόντες ἀφικνούμεθα ἐς τὸ 25  
 χωρίον, ἔνθα ἔδει αὐτὸν καθεζόμενον διακοῦσαι τῶν  
 εὐχῶν. θυρίδες δὲ ἦσαν ἐξῆς, τοῖς στομίοις τῶν  
 φρεάτων ἐοικυῖαι, πώματα ἔχουσιν, καὶ παρ' ἐκάστη  
 15 θρόνος ἔκειτο χρυσοῦς. καθίσας οὖν ἑαυτὸν ἐπὶ  
 τῆς πρώτης ὁ Ζεὺς καὶ ἀφελὼν τὸ πῶμα παρείχε  
 τοῖς εὐχομένοις ἑαυτόν· ἤρχοντο δὲ πανταχόθεν  
 τῆς γῆς διάφορα καὶ ποικίλα. συμπαρακύψας  
 γὰρ καὶ αὐτὸς ἐπήκουον ἅμα τῶν εὐχῶν. ἦσαν  
 20 δὲ τοιαῖδε, ὦ Ζεῦ, βασιλεύσαί μοι γένοιτο· ὦ Ζεῦ,  
 τὰ κρόμυνά μοι φῦναι καὶ τὰ σκόροδα· ὦ θεοί,  
 τὸν πατέρα μοι ταχέως ἀποθανεῖν· ὁ δέ τις ἂν  
 ἔφη· Εἴθε κληρονομήσαιμι τῆς γυναικός, εἴθε  
 λάθοιμι ἐπιβουλεύσας τῷ ἀδελφῷ, γένοιτό μοι  
 25 νικῆσαι τὴν δίκην, στεφθῆναι τὰ Ὀλύμπια. τῶν  
 πλεόντων δὲ ὁ μὲν βορέαν ἤρχετο ἐπιπνεῦσαι, ὁ  
 δὲ νότον· ὁ δὲ γεωργὸς ἦται ὑετόν, ὁ δὲ κναφεὺς  
 ἥλιον. ἐπακούων δὲ ὁ Ζεὺς καὶ τὴν εὐχὴν ἐκάστην  
 ἀκριβῶς ἐξετάζων οὐ πάντα ὑπισχνεῖτο,

30 ἀλλ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε.



- τὰς μὲν γὰρ δικαίας τῶν εὐχῶν προσίετο ἄνω διὰ  
τοῦ στομίου καὶ ἐπὶ τὰ δεξιὰ κατετίθει φέρων,  
τὰς δὲ ἀνοσίους ἀπράκτους αὖθις ἀπέπεμπεν  
ἀποφυσῶν κάτω, ἵνα μηδὲ πλησίον γένοιντο τοῦ  
οὐρανοῦ. ἐπὶ μιᾷς δέ τινος εὐχῆς καὶ ἀποροῦντα 5  
αὐτὸν ἐθεασάμην· δύο γὰρ ἀνδρῶν τάναντία  
εὐχομένων καὶ τὰς ἴσας θυσίας ὑπισχνουμένων οὐκ  
εἶχεν ὁποτέρῳ μᾶλλον ἐπιενύσειεν αὐτῶν, ὥστε δὴ  
τὸ Ἀκαδημαϊκὸν ἐκεῖνο ἐπεπόνθει καὶ οὐδέν τι  
ἀποφήνασθαι δυνατὸς ἦν, ἀλλ' ὥσπερ ὁ Πύρρων 10  
26 ἐπεῖχεν ἔτι καὶ διεσκέπτετο. ἐπεὶ δὲ ἱκανῶς  
ἐχρημάτισε ταῖς εὐχαῖς, ἐπὶ τὸν ἐξῆς μεταβὰς  
θρόνον καὶ τὴν δευτέραν θυρίδα, κατακύνφας τοῖς  
ὄρκοις ἐσχόλαζε καὶ τοῖς ὁμνύουσι. χρηματίσας  
δὲ καὶ τούτοις καὶ τὸν Ἐπικούρειον Ἑρμόδωρον 15  
ἐπιτρίψας μετεκαθέζετο ἐπὶ τὸν ἐξῆς θρόνον κλη-  
δόσι καὶ φήμαις καὶ οἶωνοῖς προσέξων. εἴτ'  
ἐκείθεν ἐπὶ τὴν τῶν θυσιῶν θυρίδα μετῆει, δι' ἧς  
ὁ καπνὸς ἀνιῶν ἀπήγγελλε τῷ Διὶ τοῦ θύοντος  
ἐκάστου τοῦνομα. ἀποστὰς δὲ τούτων προσέταττε 20  
τοῖς ἀνέμοις καὶ ταῖς ὥραις, ἃ δεῖ ποιεῖν· Τήμερον  
παρὰ Σκύθαις ὑέτω, παρὰ Λίβυσιν ἀστραπτέτω,  
παρ' Ἑλλησι νιφέτω, σὺν δὲ ὁ Βορέας πνεῦσον  
ἐν Λυδίᾳ, σὺν δὲ ὁ Νότος ἡσυχίαν ἄγε, ὁ δὲ  
Ζέφυρος τὸν Ἀδρίαν διακυμαινέτω καὶ τῆς χαλάζης 25  
ὅσον μέδιμνοι χίλιοι διασκεδασθήτωσαν ὑπὲρ  
Καππαδοκίας.
- 27 Ἀπάντων δὲ ἤδη σχεδὸν αὐτῷ διωκημένων  
ἀπῆειμεν ἐς τὸ συμπόσιον· δείπνου γὰρ ἤδη καιρὸς  
ἦν· καί με ὁ Ἑρμῆς παραλαβὼν κατέκλινε παρὰ 30

τὸν Πᾶνα καὶ τὸν Κορύβαντα καὶ τὸν Ἄττιν  
καὶ τὸν Σαβάζιον, τοὺς μετοίκους τούτους καὶ  
ἀμφιβόλους θεούς. καὶ ἄρτον δὲ ἡ Δημήτηρ  
παρεῖχε καὶ ὁ Διόνυσος οἶνον καὶ ὁ Ἡρακλῆς κρέα  
5 καὶ μύρτα ἡ Ἀφροδίτη καὶ ὁ Ποσειδῶν μαινίδας.  
ἅμα δὲ καὶ τῆς ἀμβροσίας ἡρέμα καὶ τοῦ νέκταρος  
παρεγενόμην· ὁ γὰρ βέλτιστος Γανυμήδης ὑπὸ  
φιλανθρωπίας, εἰ θεάσαιτο ἀποβλέποντά ποι τὸν  
Δία, κοτύλην ἂν ἡ καὶ δύο τοῦ νέκταρος ἐνέχει μοι  
10 φέρων. οἱ δὲ θεοί, ὥς Ὀμηρός που λέγει, καὶ  
αὐτὸς οἶμαι καθάπερ ἐγὼ τὰ κεῖ τεθαμένους, οὔτε  
σίτον ἔδουσιν οὔτε πίνουσιν αἶθοπα οἶνον, ἀλλὰ  
τὴν ἀμβροσίαν παρατίθενται καὶ τοῦ νέκταρος  
μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι τὸν ἐκ  
15 τῶν θυσιῶν καπνὸν αὐτῇ κνίσῃ ἀνενηνεγμένον καὶ  
τὸ αἶμα δὲ τῶν ἱερείων, δὲ τοῖς βωμοῖς οἱ θύοντες  
περιχέουσιν. ἐν δὲ τῷ δείπνῳ ὃ τε Ἀπόλλων  
ἐκιθάρισε καὶ ὁ Σειληνὸς κόρδακα ὠρχήσατο καὶ  
αἱ Μοῦσαι ἀναστᾶσαι τῆς τε Ἡσιόδου Θεογονίας  
20 ἦσαν ἡμῖν καὶ τὴν πρώτην ᾠδὴν τῶν ὕμνων τῶν  
Πινδάρου. κάπειδὴ κόρος ἦν, ἀνεπαυόμεθα, ὥς  
εἶχεν ἕκαστος, ἱκανῶς ὑποβεβρεγμένοι.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνθρωποι ἱπποκορυσταὶ  
εὐδον παννύχιοι, ἐμὲ δ' οὐκ ἔχε νήδυμος ὕπνος·

28

25 ἀνελογιζόμεν γὰρ πολλὰ μὲν καὶ ἄλλα, μᾶλλον  
δὲ ἐκεῖνα, πῶς ἐν τοσούτῳ χρόνῳ ὁ Ἀπόλλων οὐ  
φύει πώγωνα, ἢ πῶς γίνεται νύξ ἐν οὐρανῷ, τοῦ  
ἡλίου παρόντος αἰὲ καὶ συνευωχουμένου. τότε μὲν  
οὖν μικρόν τι κατέδαρθον. ἔωθεν δὲ διαναστὰς ὁ  
30 Ζεὺς προσέταττε κηρύττειν ἐκκλησίαν. κάπειδὴ 29

παρήσαν ἅπαντες, ἄρχεται λέγειν· Τὴν μὲν αἰτίαν  
 τοῦ ξυναγαγεῖν ὑμᾶς ὁ χθιζὸς οὗτος ξένος παρέ-  
 σχηται· πάλαι δὲ βουλόμενος ὑμῖν κοινώσασθαι  
 περὶ τῶν φιλοσόφων, μάλιστά γε ὑπὸ τῆς Σελήνης  
 καὶ ὧν ἐκείνη μέμφεται προτραπείς ἔγων μηκέτ' 5  
 ἐπὶ πλεον παρατεῖναι τὴν διάσκεψιν· γένος γάρ  
 τι ἀνθρώπων ἐστὶν οὐ πρὸ πολλοῦ τῷ βίῳ ἐπι-  
 πολάσαν, ἀργόν, φιλόνεικον, κενόδοξον, ὀξύχολον,  
 ὑπόλιχρον, ὑπόμωρον, τετυφωμένον, ὕβρεως ἀνά-  
 πλεων, καὶ ἵνα καθ' Ὅμηρον εἴπω “ἐτώσιον ἄχθος 10  
 ἀρούρης.” οὗτοι τοίνυν εἰς συστήματα διαιρεθέντες  
 καὶ διαφόρους λόγων λαβυρίνθους ἐπινοήσαντες,  
 οἱ μὲν Στωϊκοὺς ὠνομάκασιν ἑαυτοὺς, οἱ δὲ  
 Ἀκαδημαϊκοὺς, οἱ δὲ Ἐπικουρεῖους, οἱ δὲ Περι-  
 πατητικοὺς, καὶ ἄλλα πολλῷ γελοιότερα τούτων· 15  
 ἔπειτα δὲ ὄνομα σεμνὸν τὴν ἀρετὴν περιθέμενός καὶ  
 τὰς ὀφρὺς ἐπάραντες καὶ πώγωνας ἐπισπασάμενοι  
 περιέρχονται ἐπιπλάστῳ σχήματι κατάπτυστα ἥθη  
 περιστέλλοντες, ἐμφερεῖς μάλιστα τοῖς τραγικοῖς  
 ἐκείνοις ὑποκριταῖς, ὧν ἦν ἀφέλῃ τις τὰ προσωπεῖα 20  
 καὶ τὴν χρυσόπαστον ἐκείνην στολὴν, τὸ κατα-  
 λειπόμενόν ἐστι γελοῖον ἀνθρώπιον ἐπτὰ δραχμῶν  
 30 ἐς τὸν ἀγῶνα μεμισθωμένον. τοιοῦτοι δὲ ὄντες  
 ἀνθρώπων μὲν ἀπάντων καταφρονοῦσι, περὶ θεῶν  
 δὲ ἀλλόκοτα διεξέρχονται καὶ συνάγοντες εὐεξα- 25  
 πάτητα μειράκια τὴν τε πολυθρύλητον ἀρετὴν  
 τραγῳδοῦσι καὶ τὰς τῶν λόγων ἀπορίας ἐκδιδά-  
 σκουσι, καὶ πρὸς μὲν τοὺς μαθητὰς καρτερίαν αἰεὶ  
 καὶ σωφροσύνην ἐπαινοῦσι καὶ πλούτου καὶ ἡδονῆς  
 καταπτύουσιν, μόνοι δὲ καὶ καθ' ἑαυτοὺς γενόμενοι, 30

τί ἂν λέγοι τις, ὅσα μὲν ἐσθίουσιν, ὅσα δὲ ἀφροδισιάζουσιν, ὅπως δὲ περιλείχουσι τῶν ὀβολῶν τὸν ῥύπον; τὸ δὲ πάντων δεινότατον, ὅτι μὴδὲν αὐτοὶ μῆτε κοινὸν μῆτε ἴδιον ἐπιτελοῦντες, ἀλλ' ἀχρεῖοι καὶ περιττοὶ καθεστῶτες

οὔτε ποτ' ἐν πολέμῳ ἐναριθμοὶ οὔτ' ἐν βουλῇ, ὅμως τῶν ἄλλων κατηγοροῦσι, καὶ λόγους τινὰς πικροὺς συμφορήσαντες καὶ λοιδορίας τινὰς ἐκμεμελητηκότες ἐπιτιμῶσι καὶ ὀνειδίζουσι τοῖς πλησίον, καὶ οὗτος αὐτῶν τὰ πρῶτα φέρεσθαι δοκεῖ, ὃς ἂν μεγαλοφωνότατός τε ἦ καὶ ἱταμώτατος καὶ πρὸς τὰς βλασφημίας θρασύτατος. καίτοι τὸν διατεινόμενον αὐτὸν καὶ βοῶντα καὶ κατηγοροῦντα τῶν ἄλλων ἦν ἔρη, σὺ δὲ δὴ τί πράττων τυγχάνεις, ἢ τί φῶμεν πρὸς θεῶν σε πρὸς τὸν βίον συντελεῖν; φαίη ἂν, εἰ τὰ δίκαια καὶ ἀληθῆ θέλοι λέγειν, ὅτι πλεῖν μὲν ἢ γεωργεῖν ἢ στρατεῦεσθαι ἢ τινα τέχνην μετιέναι περιττὸν εἶναι μοι δοκεῖ, κέκραγα δὲ καὶ αὐχμῶ καὶ ψυχρολουτῶ καὶ ἀνυπόδητος τοῦ χειμῶνος περιέρχομαι, καὶ ὥσπερ ὁ Μῶμος τὰ ὑπὸ τῶν ἄλλων γιγνόμενα συκοφαντῶ· καὶ εἰ μὲν τις ὠψώνηκε τῶν πλουσίων πολυτελῶς ἢ ἑταῖραν ἔχει, τοῦτο πολυπραγμονῶ καὶ ἀγανακτῶ, εἰ δὲ τῶν φίλων τις ἢ ἑταίρων κατὰκειται νοσῶν, ἐπικουρίας τε καὶ θεραπείας δεόμενος, ἀγνοῶ. τοιαῦτα μὲν ἐστὶν ἡμῖν, ὦ θεοί, ταῦτα τὰ θρέμματα. οἱ δὲ δὴ Ἐπικούρειοι αὐτῶν λεγόμενοι μάλα δὴ καὶ ὑβρισταὶ εἰσι καὶ οὐ μετρίως ἡμῶν καθάπτονται μῆτε ἐπιμελεῖσθαι τῶν ἀνθρωπίνων λέγοντες τοὺς θεοὺς μῆτε ὅλως τὰ γιγνόμενα ἐπισκοπεῖν· ὥστε ὧρα

ὑμῖν λογίζεσθαι δῆθεν, ὅτι ἦν ἅπαξ οὗτοι πείσαι  
τὸν βίον δυνηθῶσιν, οὐ μετρίως πεινήσετε. τίς γὰρ  
ἂν ἔτι θύσειεν ὑμῖν πλέον οὐδὲν ἔξειν προσδοκῶν ;  
ἂ μὲν γὰρ ἡ Σελήνη αἰτιᾶται, πάντες ἠκούσατε  
τοῦ ξένου χθὲς διηγουμένου· πρὸς ταῦτα βουλευέσθε  
ἂ καὶ τοῖς ἀνθρώποις γένοιτ' ἂν ὠφελιμώτατα καὶ  
ἡμῖν ἀσφαλέστατα.

- 33 Εἰπόντος ταῦτα τοῦ Διὸς ἡ ἐκκλησία διετε-  
θορύβητο, καὶ εὐθὺς ἐβόων ἅπαντες, κεραύνωσον,  
κατάφλεξον, ἐπίτριψον, ἐς τὸ βάραθρον, ἐς τὸν 10  
Τάρταρον ὡς τοὺς Γίγαντας. ἡσυχίαν δὲ ὁ Ζεὺς  
αὐθις παραγγείλας, Ἔσται ταῦτα ὡς βούλεσθε,  
ἔφη, καὶ πάντες ἐπιτετρίψονται αὐτῇ διαλεκτικῇ,  
πλὴν τό γε νῦν εἶναι οὐ θέμις κολασθῆναί τινα·  
ιερομηνία γάρ ἐστιν, ὡς ἴστε, μηνῶν τούτων τετ- 15  
τάρων, καὶ ἤδη τὴν ἐκεχειρίαν περιηγγειλάμην.  
ἐς νέωτα οὖν ἀρχουμένου ἦρος κακοὶ κακῶς ἀπο-  
λοῦνται τῷ σμερδαλέῳ κεραυνῷ.

ἣ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων.

- 34 περὶ δὲ Μενίππου ταῦτα, ἔφη, μοι δοκεῖ· περιαιρε- 20  
θέντα αὐτὸν τὰ πτερὰ, ἵνα μὴ καὶ αὐθις ἔλθῃ  
ποτέ, ὑπὸ τοῦ Ἑρμοῦ ἐς τὴν γῆν κατενεχθῆναι  
τήμερον. καὶ ὁ μὲν ταῦτα εἰπὼν διέλυσε τὸν  
σύλλογον, ἐμὲ δὲ ὁ Κυλλήνιος τοῦ δεξιοῦ ὥτὸς  
ἀποκρεμάσας περὶ ἐσπέραν χθὲς κατέθηκε φέρων 25  
ἐς τὸν Κεραμεικόν.

Ἄπαντα ἀκήκοας, ὦ ἐταῖρε, τὰ ἐξ οὐρανοῦ.  
ἄπειμι τοίνυν καὶ τοῖς ἐν τῇ Ποικίλῃ περιπατοῦσι  
τῶν φιλοσόφων αὐτὰ ταῦτα εὐαγγελιούμενος.

## ΘΕΩΝ ΔΙΑΛΟΓΟΙ.

### 1. (7.)

#### ΗΦΑΙΣΤΟΥ ΚΑΙ ΑΠΟΛΛΩΝΟΣ.

ΗΦ. Ἐώρακας, ὦ Ἀπολλον, τὸ τῆς Μαίας 1  
βρέφος τὸ ἄρτι τεχθέν ; ὡς καλὸν τέ ἐστι καὶ  
προσμειδιᾶ πᾶσι καὶ δημοῖ ἤδη μέγα τι ἀγαθὸν  
ἀποβησόμενον.

5 ΑΠ. Ἐκεῖνο τὸ βρέφος, ὦ Ἥφαιστε, ἡ μέγα  
ἀγαθόν, δὲ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν ὅσον  
ἐπὶ τῇ πανουργίᾳ ;

ΗΦ. Καὶ τί ἂν ἀδικῆσαι δύναιτο ἀρτίτοκον οὗν ;

ΑΠ. Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρῖαιναν 10  
ἔκλεψεν, ἡ τὸν Ἀρη· καὶ τούτου γὰρ ἐξείλκυσε  
λαθὸν ἐκ τοῦ κολεοῦ τὸ ξίφος, ἵνα μὴ ἐμαντὸν  
λέγω, ὃν ἀφώπλισε τοῦ τόξου καὶ τῶν βελῶν.

ΗΦ. Τὸ νεογνὸν ταῦτα, δὲ μόλις ἔστηκε, τὸ ἐν 2  
τοῖς σπαργάνοις ;

15 ΑΠ. Εἴσῃ, ὦ Ἥφαιστε, ἥν σοι προσέλθῃ  
μόνον.

ΗΦ. Καὶ μὴν προσῆλθεν ἤδη.

ΑΠ. Τί οὖν ; πάντα ἔχεις τὰ ἐργαλεῖα καὶ  
οὐδὲν ἀπόλωλεν αὐτῶν ;

ΗΦ. Πάντα, ὦ Ἀπολλον.

ΑΠ. Ὅμως ἐπίσκεψαι ἀκριβῶς.

ΗΦ. Μὰ Δία, τὴν πυράγραν οὐχ ὀρώ.

ΑΠ. Ἄλλ' ὄψει που ἐν τοῖς σπαργάνοις αὐτὴν τοῦ βρέφους.

ΗΦ. Οὕτως ὀξύχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τὴν κλεπτικὴν ;

3 ΑΠ. Οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα καὶ ἐπίτροχα· ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθρὲς δὲ προκαλεσάμενος τὸν Ἑρωτα 10 κατεπάλαισεν εὐθὺς οὐκ οἶδ' ὅπως ὑφελὼν τὸ πόδε· εἶτα μεταξὺ ἐπαινούμενος τῆς Ἀφροδίτης μὲν τὸν κεστὸν ἐκλεψε προσπτυξαμένης αὐτὸν ἐπὶ τῇ νίκῃ, τοῦ Διὸς δὲ γελῶντος ἔτι, τὸ σκῆπτρον· εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν καὶ πολὺ τὸ πῦρ 15 εἶχε, κἀκεῖνον ἂν ὑφείλετο.

ΗΦ. Γοργόν τινα τὸν παῖδα φής.

ΑΠ. Οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.

ΗΦ. Τῷ τοῦτο τεκμαίρεσθαι ἔχεις ;

4 ΑΠ. Χελώνην που νεκρὰν εὐρών ὄργανον ἀπ' 20 αὐτῆς συνεπήξατο· πῆχεις γὰρ ἐναρμόσας καὶ ζυγώσας, ἔπειτα κολλάβους ἐμπήξας καὶ μαγάδα ὑποθεῖς καὶ ἐντεινόμενος ἐπτὰ χορδὰς ἐμελῶδει πάννυ γλαφυρόν, ὃ Ἡφαιστε, καὶ ἐναρμόνιον, ὡς κἀμὲ αὐτῷ φθονεῖν πάλαι κιθαρίζειν ἀσκούντα. 25 ἔλεγε δὲ ἡ Μαῖα, ὡς μηδὲ μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας ἄχρι τοῦ ἄδου κατίοι, κλέψων τι κἀκεῖθεν δηλαδή. ὑπόπτερος δ' ἐστὶ καὶ ῥάβδον τινὰ πεποίηται θαυμασίαν τὴν δύναμιν, ἣ ψυχαγωγεῖ καὶ κατὰγει τοὺς νεκρούς. 30

**ΗΦ.** Ἐγὼ ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.

**ΑΠ.** Τοιγαροῦν ἀπέδωκέ σοι τὸν μισθόν, τὴν πυράγραν —

**ΗΦ.** Εὖ γε ὑπέμνησας· ὥστε βαδιοῦμαι ἀπο-  
 5 ληφόμενος αὐτήν, εἴ που ὡς φῆς εὐρεθείη ἐν τοῖς  
 σπαργάνοις.

## 2. (13.)

ΔΙΟΣ, ΑΣΚΛΗΠΙΟΥ ΚΑΙ ΗΡΑΚΛΕΟΥΣ.

**ΖΕΥΣ.** Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, 1  
 ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπὴ  
 γὰρ ταῦτα καὶ ἀλλότρια τοῦ συμποσίου τῶν  
 θεῶν.

5 **ΗΡΑ.** Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρ-  
 μακέα προκατακλίνεσθαί μου ;

**ΑΣΚ.** Νὴ Δία· καὶ ἀμείνων γάρ εἰμι.

**ΗΡΑ.** Κατὰ τί, ὦ ἐμβρόντητε ; ἢ διότι σε ὁ  
 Ζεὺς ἐκεραύνωσεν ἂ μὴ θέμις ποιοῦντα, νῦν δὲ κατ'  
 10 ἔλεον αὐθις ἀθανασίας μετείληφας ;

**ΑΣΚ.** Ἐπιλέλησαι γὰρ καὶ σύ, ὦ Ἡράκλεις,  
 ἐν τῇ Οὔτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ  
 πῦρ ;

**ΗΡΑ.** Οὔκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν, ὅς  
 15 Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων  
 τὸν βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους  
 ὑβριστὰς τιμωρούμενος· σὺ δὲ ῥιζοτόμος εἶ καὶ  
 ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος



ἐπιθήσειν τῶν φαρμάκων, ἀνδρώδες δὲ οὐδὲν ἐπιδεδειγμένος.

2 **ΑΣΚ.** Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασά-  
μην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος ὑπ' ἀμφοῖν  
διεφθαρμένος τὸ σῶμα, καὶ τοῦ χιτῶνος καὶ μετὰ 5  
τοῦτο τοῦ πυρός· ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε  
ἐδούλευσα ὥσπερ σὺ οὔτε ἔξαινον ἔρια ἐν Λυδία  
πορφυρίδα ἐνδεδυκώς καὶ παιόμενος ὑπὸ τῆς Ὀμ-  
φάλης χρυσῷ σανδάλω, ἀλλὰ οὐδὲ μελαγχολήσας  
ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα. 10

**ΗΡΑ.** Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα  
μάλα εἶσῃ ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ  
ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ,  
ᾧστε μηδὲ τὸν Παιῶνα ἰάσασθαι σε τὸ κρανίον  
συντριβέντα. 15

**ΖΕΥΣ.** Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε  
ἡμῖν τὴν ξυνουσίαν, ἣ ἀμφοτέροισι ἀποπέμψομαι  
ὑμᾶς τοῦ ξυμποσίου. καίτοι εὐγνωμον, ᾧ Ἡράκλεις,  
προκατακλίνεσθαι σου τὸν Ἀσκληπιὸν ἅτε καὶ  
πρότερον ἀποθανόντα. 20

### 3. (19.)

#### ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ.

1 **ΑΦΡ.** Τί δήποτε, ᾧ Ἔρωτος, τοὺς μὲν ἄλλους  
θεοὺς κατηγονίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶ,  
τὸν Ἀπόλλω, τὴν Ῥέαν, ἐμὲ τὴν μητέρα, μόνης δὲ

ἀπέχῃ τῆς Ἀθηνᾶς καὶ ἐπ' ἐκείνης ἄπυρος μὲν σοὶ  
ἢ δᾶς, κενὴ δὲ οἰστῶν ἢ φαρέτρα, σὺ δὲ ἄτοξος εἶ  
καὶ ἄστοχος ;

ΕΡ. Δέδια, ὦ μήτερ, αὐτήν· φοβερὰ γάρ ἐστι  
καὶ χαροπὴ καὶ δεινῶς ἀνδρική· ὅποταν γοῦν  
ἐντεινόμενος τὸ τόξον ἴω ἐπ' αὐτήν, ἐπισείουσα  
τὸν λόφον ἐκπλήττει με καὶ ὑπότρομος γίνομαι καὶ  
ἀπορρεῖ μου τὰ τοξεύματα ἐκ τῶν χειρῶν.

ΑΦΡ. Ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν ; καὶ  
ὅμως ἀφώπλισας αὐτὸν καὶ νενίκηκας.

ΕΡ. Ἀλλὰ ἐκεῖνος ἐκὼν προσίεται με καὶ  
προσκαλεῖται, ἢ Ἀθηνᾶ δὲ ὑφορᾶται αἰεὶ, καὶ ποτε  
ἐγὼ μὲν ἄλλως παρέπτῃν πλησίον ἔχων τὴν  
λαμπάδα, ἢ δέ, Εἴ μοι πρόσσει, φησί, νῆ τὸν  
πατέρα, τῷ δορατίῳ σε διαπείρασα ἢ τοῦ ποδὸς  
λαβομένη καὶ ἐς τὸν Τάρταρον ἐμβαλοῦσα ἢ  
αὐτὴ διασπασαμένη διαφθερῶ. πολλὰ τοιαῦτα  
ἠπειλῆσε· καὶ ὅρᾳ δὲ δριμὺ καὶ ἐπὶ τοῦ στήθους  
ἔχει πρόσωπόν τι φοβερόν ἐχίδναις κατάκομον,  
ὅπερ ἐγὼ μάλιστα δέδια· μορμολύττεται γάρ με  
καὶ φεύγω, ὅταν ἴδω αὐτὸ.

ΑΦΡ. Ἀλλὰ τὴν μὲν Ἀθηνᾶν δέδιας, ὡς φῆς, 2  
καὶ τὴν Γοργόνα, καὶ ταῦτα μὴ φοβηθεῖς τὸν  
κεραυνὸν τοῦ Διός. αἱ δὲ Μοῦσαι διὰ τί σοὶ  
ἄτρωτοι καὶ ἔξω βελῶν εἰσιν ; ἢ καὶ κεῖναι λόφους  
ἐπισείουσι καὶ Γοργόνας προφαίνουσιν ;

ΕΡ. Αἰδοῦμαι αὐτάς, ὦ μήτερ· σεμναὶ γάρ  
εἰσι καὶ αἰεὶ τι φροντίζουσι καὶ περὶ ᾧδὴν ἔχουσι  
καὶ ἐγὼ παρίσταμαι πολλάκις αὐταῖς κηλούμενος  
ὑπὸ τοῦ μέλους.

ΑΦΡ. Ἔα καὶ ταύτας, ὅτι σεμναί· τὴν δὲ Ἄρτεμιν τίνος ἔνεκα οὐ τιτρώσκεις ;

ΕΡ. Τὸ μὲν ὅλον οὐδὲ καταλαβεῖν αὐτὴν οἶόν τε φεύγουσαν ἀεὶ διὰ τῶν ὁρῶν· εἶτα καὶ ἰδιόν τινα ἔρωτα ἤδη ἔρῃ. 5

ΑΦΡ. Τίνος, ὦ τέκνον ;

ΕΡ. Θήρας καὶ ἐλάφων καὶ νεβρῶν, αἰρεῖν τε διώκουσα καὶ κατατοξεύειν, καὶ ὅλως πρὸς τῷ τοιούτῳ ἐστίν· ἐπεὶ τὸν γε ἀδελφὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα καὶ ἐκηβόλον — 10

ΑΦΡ. Οἶδα, ὦ τέκνον, πολλὰ ἐκείνον ἐτόξευσας.

#### 4. (21.)

##### ΑΡΕΩΣ ΚΑΙ ΕΡΜΟΥ.

- 1 ΑΡ. Ἦκουσας, ὦ Ἑρμῇ, οἷα ἠπείλησεν ἡμῖν ὁ Ζεὺς, ὥς ὑπεροπτικά καὶ ὥς ἀπίθانا ; Ἦν ἐθέλῃσω, φησὶν, ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δὲ ἀποκρεμασθέντες κατασπᾶν βιά- 15 σεσθέ με, ἀλλὰ μάτην πονήσετε· οὐ γὰρ δὴ καθελκύσετε· εἰ δὲ ἐγὼ θελήσαιμι ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλατταν συναρτήσας μετεωριῶ· καὶ τᾶλλα ὅσα καὶ σὺ ἀκήκοας. ἐγὼ δὲ ὅτι μὲν καθ' ἓνα πάντων 20 ἀμείνων καὶ ἰσχυρότερός ἐστιν οὐκ ἂν ἀρνηθείην· ὁμοῦ δὲ τῶν τοσούτων ὑπερφέρειν, ὥς μὴ καταπονήσειν αὐτόν, καὶ τὴν γῆν καὶ τὴν θάλατταν προσλάβωμεν, οὐκ ἂν πεισθείην.

ΕΡΜ. Εὐφήμει, ὦ Ἄρες· οὐ γὰρ ἀσφαλές 2  
λέγειν τὰ τοιαῦτα, μὴ καὶ τι κακὸν ἀπολαύσωμεν  
τῆς φλυαρίας.

ΑΡ. Οἶει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν,  
5 οὐχὶ δὲ πρὸς μόνον σέ, δν ἐχεμυθεῖν ἡπιστάμην ;  
ὃ δ' οὖν μάλιστα γελοῖον ἔδοξε μοι ἀκούοντι μεταξὺ  
τῆς ἀπειλῆς, οὐκ ἂν δυναίμην σιωπῆσαι πρὸς σέ·  
μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὅποτε ὁ Ποσειδῶν  
καὶ ἡ Ἥρα καὶ ἡ Ἀθηνᾶ ἐπαναστάντες ἐπεβούλευον  
10 συνδῆσαι λαβόντες αὐτόν, ὥς παντοῖος ἦν δεδιώς,  
καὶ ταῦτα τρεῖς ὄντας, καὶ εἰ γε μὴ ἡ Θέτις  
κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων  
ἐκατόγχιρα ὄντα, καὶ ἐδέδετο [ἂν] αὐτῷ κεραυνῷ  
[καὶ βροντῇ]. ταῦτα λογιζομένῳ ἐπῆρει μοι γελᾶν  
15 ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ.

ΕΡΜ. Σιώπα, φημί· οὐ γὰρ ἀσφαλές οὔτε σοὶ  
λέγειν οὔτ' ἐμοὶ ἀκούειν τὰ τοιαῦτα.

## ΕΝΑΛΙΟΙ ΔΙΑΛΟΓΟΙ.

### 1. (2.)

#### ΚΥΚΛΩΠΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ.

1     **ΚΥΚ.** ὦ πάτερ, οἶα πέπονθα ὑπὸ τοῦ κατα-  
ράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με κοιμωμένῳ  
ἐπιχειρήσας.

**ΠΟΣ.** Τίς δὲ ἦν ὁ ταῦτα τολμήσας, ὦ Πολύ-  
φημε;

**ΚΥΚ.** Τὸ μὲν πρῶτον Οὐτιν αὐτὸν ἀπεκάλει,  
ἐπεὶ δὲ διέφυγε καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς  
ὀνομάζεσθαι ἔφη.

**ΠΟΣ.** Οἶδα δὲ λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου  
δ' ἀνέπλει. ἀλλὰ πῶς ταῦτα ἔπραξεν οὐδὲ πάνυ  
εὐθαρσὴς ὢν;

2     **ΚΥΚ.** Κατέλαβον ἐν τῷ ἄντρῳ ἀπὸ τῆς νομῆς  
ἀναστρέψας πολλοὺς τινας, ἐπιβουλεύοντας δῆλον  
ὅτι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ  
πῶμα — πέτρα δέ ἐστι παμμεγέθης — καὶ τὸ πῦρ  
ἀνέκαυσα ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ  
ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι·  
ἐγὼ δὲ συλλαβὼν τινας αὐτῶν, ὥσπερ εἰκὸς ἦν,

κατέφαγον ληστής γε ὄντας. ἐνταῦθα ὁ πανουργό-  
 ττος ἐκείνος, εἴτε Οὐτίς εἴτε Ὀδυσσεὺς ἦν, δίδωσί  
 μοι πιεῖν φάρμακόν τι ἐγχέας, ἡδὺ μὲν καὶ εὖοσμον,  
 ἐπιβουλότατον δὲ καὶ ταραχωδέστατον· ἅπαντα  
 5 γὰρ εὐθὺς ἐδόκει μοι περιφέρεισθαι πίνοντι καὶ τὸ  
 σπήλαιον αὐτὸ ἀνεστρέφετο καὶ οὐκέτι ὅλως ἐν  
 ἔμαντοῦ ἤμην, τέλος δὲ ἐς ὕπνον κατεσπάσθην.  
 ὁ δὲ ἀποξύνας τὸν μοχλὸν καὶ πυρώσας γε προσέτι  
 ἐτύφλωσέ με καθεύδοντα, καὶ ἀπ' ἐκείνου τυφλός  
 10 εἰμί σοι, ὦ Πόσειδον.

ΠΟΣ. Ὡς βάθῦν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ 3  
 ἐξέθορες μεταξὺ τυφλούμενος. ὁ δ' οὖν Ὀδυσσεὺς  
 πῶς διέφυγεν; οὐ γὰρ ἂν εἴ οἶδ' ὅτι ἡδυνήθη  
 ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

15 ΚΤΚ. Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν  
 λάβοιμι ἐξιόντα, καὶ καθίσας παρὰ τὴν θύραν  
 ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνον παρὲς τὰ  
 πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῶ ὁπόσα  
 ἐχρὴν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

20 ΠΟΣ. Μανθάνω· ὑπ' ἐκείνοις ἔλαθον ὑπεξελ- 4  
 θόντες· σὲ δὲ τοὺς ἄλλους Κύκλωπας ἔδει ἐπιβοή-  
 σασθαι ἐπ' αὐτόν.

ΚΤΚ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ  
 δὲ ἤρουντο τοῦ ἐπιβουλεύοντος τοῦνομα καὶ γὰρ ἔφην  
 25 ὅτι Οὐτίς ἐστὶ, μελαγχολᾶν οἰηθέντες με ὄχοντο  
 ἀπιόντες. οὕτω κατεσοφίσάτο με ὁ κατάρατος τῷ  
 ὀνόματι. καὶ ὁ μάλιστα ἠνίασέ με, ὅτι καὶ  
 ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδὲ ὁ πατήρ, φησὶν,  
 ὁ Ποσειδῶν ἰάσεταιί σε.

30 ΠΟΣ. Θάρρει, ὦ τέκνον· ἀμυνοῦμαι γὰρ αὐτόν,

ὥς μάθη ὅτι, καὶ εἰ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθαι  
ἀδύνατον, τὰ γοῦν τῶν πλεόντων [τὸ σῶζειν αὐτοὺς  
καὶ ἀπολλύναι] ἐπ' ἐμοί ἐστι· πλεῖ δὲ ἔτι.

2. (3.)

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΑΛΦΕΙΟΥ.

- 1 ΠΟΣ. Τί τοῦτο, Ἀλφειέ; μόνος τῶν ἄλλων  
ἐμπροσθὼν ἐς τὸ πέλαγος οὔτε ἀναμύγνυσθαι τῇ ἄλμῃ, 5  
ὥς ἔθος ποταμοῖς ἅπασιν, οὔτε ἀναπαύεις σεαυτὸν  
διαχυθείς, ἀλλὰ διὰ τῆς θαλάττης ξυνεστῶς καὶ  
γλυκὺ φυλάττων τὸ ρεῖθρον, ἀμιγῆς ἔτι καὶ καθαρὸς  
ἐπείγῃ οὐκ οἶδα ὅποι βύθιος ὑποδὺς καθάπερ οἱ  
λάροι καὶ ἐρωδιοί; καὶ ἔοικας ἀνακύνειν πονεῖν καὶ 10  
αὐθις ἀναφανεῖν σεαυτόν.

ΑΛΦ. Ἐρωτικόν τι τὸ πρᾶγμα ἐστίν, ὦ Πόσει-  
δον, ὥστε μὴ ἔλεγε· ἡράσθης δὲ καὶ αὐτὸς  
πολλάκις.

ΠΟΣ. Γυναικός, ὦ Ἀλφειέ, ἡ νύμφης ἐρᾶς ἡ 15  
καὶ τῶν Νηρηίδων αὐτῶν μιᾶς;

ΑΛΦ. Οὐκ, ἀλλὰ πηγῆς, ὦ Πόσειδον.

ΠΟΣ. Ἡ δέ σοι ποῦ γῆς αὕτη ρεῖ;

ΑΛΦ. Νησιῶτις ἐστὶ Σικελή· Ἀρέθουσαν αὐτὴν  
καλοῦσιν. 20

- 2 ΠΟΣ. Οἶδα οὐκ ἄμορφον, ὦ Ἀλφειέ, τὴν  
Ἀρέθουσαν, ἀλλὰ διαυγῆς τέ ἐστὶ καὶ διὰ καθαροῦ  
ἀναβλύζει καὶ τὸ ὕδωρ ἐπιπρέπει ταῖς ψηφίσιν ὅλον  
ὑπὲρ αὐτῶν φαινόμενον ἀργυροειδές.

ΑΛΦ. Ὡς ἀληθῶς οἶσθα τὴν πηγὴν, ὦ Πόσειδον· παρ' ἐκείνην οὖν ἀπέρχομαι.

ΠΟΣ. Ἀλλ' ἄπιθι μὲν καὶ εὐτύχει ἐν τῷ ἔρωτι· ἐκείνο δέ μοι εἶπέ, ποῦ τὴν Ἀρέθουσαν  
5 εἶδες αὐτὸς μὲν Ἀρκὰς ὦν, ἡ δὲ ἐν Συρακούσαις ἐστίν;

ΑΛΦ. Ἐπειγόμενόν με κατέχεις, ὦ Πόσειδον, περίεργα ἐρωτῶν.

ΠΟΣ. Εἰ λέγεις· χώρει παρὰ τὴν ἀγαπωμένην,  
10 καὶ ἀναδὺς ἀπὸ τῆς θαλάττης ξυναναμίνγυσσο τῇ πηγῇ καὶ ἐν ὕδωρ γίγνεσθε.

### 3. (5.)

#### ΠΑΝΟΠΗΣ ΚΑΙ ΓΑΛΗΝΗΣ.

ΠΑΝ. Εἶδες, ὦ Γαλήνη, χθὲς οἷα ἐποίησεν ἡ 1  
Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμπόσιον;

15 ΓΑΛ. Οὐ ξυνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

ΠΑΝ. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπελη-  
20 λύθησαν ἐς τὸν θάλαμον ὑπὸ τῆς Ἀμφιτρίτης καὶ τοῦ Ποσειδῶνος παραπεμφθέντες, ἡ Ἔρις δὲ ἐν τοσοῦτῳ λαθοῦσα πάντας — ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων ἡ τῷ Ἀπόλλωνι κιθαρίζοντι ἢ ταῖς Μούσαις ἀδούσαις



προσεχόντων τὸν νοῦν — ἐνέβαλεν ἐς τὸ ξυμπόσιον  
 μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὃ Γαλήνη·  
 ἐπεγέγραπτο δὲ “ ἡ καλὴ λαβέτω.” κυλινδούμενον  
 δὲ τοῦτο ὥσπερ ἐξεπίτηδες ἦκεν ἔνθα Ἡρα τε καὶ  
 2 Ἀφροδίτη καὶ Ἀθηνᾶ κατεκλίνοντο. κἀπειδὴ ὁ 5  
 Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ  
 μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει  
 ποιεῖν ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο  
 ἐκάστη καὶ αὐτῆς εἶναι τὸ μῆλον ἡξιούν, καὶ εἰ μή  
 γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν τὸ 10  
 πρᾶγμα προὔχωρησεν. ἀλλ’ ἐκεῖνος, Αὐτὸς μὲν οὐ  
 κρινῶ, φησί, περὶ τούτου, — καίτοι ἐκείναι αὐτὸν  
 δικάσαι ἡξιούν — ἄπιτε δὲ ἐς τὴν Ἰδην παρὰ τὸν  
 Πριάμου παῖδα, ὃς οἶδέ τε διαγινῶναι τὸ κάλλιον  
 φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος κρίναι κακῶς. 15  
 ΓΑΛ. Τί οὖν αἱ θεαί, ὦ Πανόπη;  
 ΠΑΝ. Τήμερον, οἶμαι, ἀπίασιν ἐς τὴν Ἰδην,  
 καὶ τις ἥξει μετὰ μικρὸν ἀπαργέλλων ἡμῖν τὴν  
 κρατοῦσαν.  
 ΓΑΛ. Ἦδη σοί φημι, οὐκ ἄλλη κρατήσῃ τῆς 20  
 Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ πάνυ ὁ διαιτητῆς  
 ἀμβλυώττη.

## 4. (12.)

## ΔΩΡΙΔΟΣ ΚΑΙ ΘΕΤΙΔΟΣ.

- 1 ΔΩΡ. Τί δακρύεις, ὦ Θέτι;  
 ΘΕΤ. Καλλίστην, ὦ Δωρί, κόρην εἶδον ἐς  
 κιβωτὸν ὑπὸ τοῦ πατρὸς ἐμβληθεῖσαν, αὐτὴν τε 25

καὶ βρέφος αὐτῆς ἀρτιγέννητον· ἐκέλευσε δὲ ὁ πατήρ τοὺς ναύτας ἀναλαβόντας τὸ κιβώτιον, ἐπειδὴν πολὺ ἀπὸ τῆς γῆς ἀποσπάρσωσιν, ἀφεῖναι ἐς τὴν θάλατταν, ὥς ἀπόλοιτο ἡ ἀθλία, καὶ αὐτὴ  
5 καὶ τὸ βρέφος.

ΔΩΡ. Τίνος δὲ ἔνεκα, ὦ ἀδελφὴ; εἰπέ, εἴ τι ἔμαθες ἀκριβῶς ἅπαντα.

ΘΕΤ. Ὁ Ἀκρίσιος ὁ πατήρ αὐτῆς καλλίστην οὔσαν ἐπαρθένευεν ἐς χαλκοῦν τινα θάλαμον  
10 ἐμβαλὼν· εἶτα, εἰ μὲν ἀληθὲς οὐκ ἔχω εἰπεῖν, φασὶ δ' οὖν τὸν Δία χρυσοῦν γενόμενον ῥῆναι διὰ τοῦ ὀρόφου ἐπ' αὐτήν, δεξαμένην δὲ ἐκείνην ἐς τὸν κόλπον καταρρέοντα τὸν θεὸν ἐγκύμονα γενέσθαι. τοῦτο αἰσθόμενος ὁ πατήρ, ἄγριός τις καὶ ζηλότυπος  
15 γέρων, ἡγανάκτησε καὶ ὑπὸ τινος μεμοιχεῦσθαι οἰηθεὶς αὐτὴν ἐμβάλλει ἐς τὴν κιβωτὸν ἄρτι τετοκυῖαν.

ΔΩΡ. Ἡ δὲ τί ἔπραττεν, ὦ Θετί, ὁπότε 2 καθίετο;

20 ΘΕΤ. Ὑπὲρ αὐτῆς μὲν ἐσίγα, ὦ Δωρί, καὶ ἔφερε τὴν καταδίκην. τὸ βρέφος δὲ παρηγείτο μὴ ἀποθανεῖν δακρύουσα καὶ τῷ πάππῳ δεικνύουσα αὐτό, κάλλιστον ὄν· τὸ δὲ ὑπ' ἀγνοίας τῶν κακῶν ὑπεμειδία πρὸς τὴν θάλατταν. ὑποπύμπλαμαι  
25 αὐθις τοὺς ὀφθαλμοὺς δακρύων μνημονεύουσα αὐτῶν.

ΔΩΡ. Κἀμὲ δακρῦσαι ἐποίησας. ἀλλ' ἤδη τεθνᾶσιν;

ΘΕΤ. Οὐδαμῶς· νήχεται γὰρ ἔτι ἡ κιβωτὸς  
30 ἀμφὶ τὴν Σέριφον ζῶντας αὐτοὺς φυλάττουσα.

ΔΩΡ. Τί οὖν οὐχὶ σώζομεν αὐτὴν τοῖς ἀλιεῦσι  
τούτοις ἐμβαλοῦσαι ἐς τὰ δίκτυα τοῖς Σεριφίοις ;  
οἱ δὲ ἀνασπάσαντες σώσουσι δῆλον ὅτι.

ΘΕΤ. Εὖ λέγεις, οὕτω ποιῶμεν· μὴ γὰρ  
ἀπολέσθω μήτε αὐτὴ μήτε τὸ παιδίον οὕτως ὃν 5  
καλόν.

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5. (15.)

ΖΕΦΥΡΟΥ ΚΑΙ ΝΟΤΟΥ.

- 1 ΖΕΦ. Οὐ πάποτε πομπὴν ἐγὼ μεγαλοπρε-  
πεστέραν εἶδον ἐν τῇ θαλάττῃ, ἀφ' οὗ γέ εἰμι καὶ  
πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε ;  
NOT. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν 10  
πομπήν ; ἢ τίνες οἱ πέμποντες ἦσαν ;  
ΖΕΦ. Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ  
ἂν ἄλλο ἴδοις ἔτι.  
NOT. Περὶ τὴν ἐρυθρὰν γὰρ θάλατταν εἰργα-  
ζόμεν, ἐπέπνευσα δὲ καὶ μέρος τῆς Ἰνδικῆς, ὅσα 15  
παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὧν λέγεις.  
ΖΕΦ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας ;  
NOT. Ναί· τὸν τῆς Εὐρώπης πατέρα. τί  
μὴν ;  
ΖΕΦ. Περὶ αὐτῆς ἐκείνης διηγῆσομαί σοι. 20  
NOT. Μὲν ὅτι ὁ Ζεὺς ἐραστὴς τῆς παιδὸς ἐκ  
πολλοῦ ; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.  
ΖΕΦ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα, τὰ μετὰ

ταῦτα δὲ ἤδη ἄκουσον. ἡ μὲν Εὐρώπη κατεληλύθει 2  
 ἐπὶ τὴν ἡϊόνα παίζουσα τὰς ἡλικιώτιδας παραλα-  
 βούσα, ὁ Ζεὺς δὲ ταύρῳ εἰκάσας ἑαυτὸν συνέπαιζεν  
 αὐταῖς κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν  
 5 ἀκριβῶς καὶ τὰ κέρατα εὐκαμπῆς καὶ τὸ βλέμμα  
 ἡμερος· ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος καὶ  
 ἐμυκάτο ἡδιστον, ὥστε τὴν Εὐρώπην τολμήσαι καὶ  
 ἀναβῆναι αὐτόν. ὥς δὲ τοῦτο ἐγένετο, δρομαῖος  
 μὲν ὁ Ζεὺς ὥρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτήν  
 10 καὶ ἐνήχετο ἐμπεσών, ἡ δὲ πάνυ ἐκπλαγῆς τῷ  
 πράγματι τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ  
 ἀπολισθάνοι, τῇ ἐτέρᾳ δὲ ἡνεμωμένον τὸν πέπλον  
 ξυνεῖχεν.

NOT. Ἐδὲν τοῦτο θέαμα εἶδες, ὦ Ζέφυρε, καὶ 3  
 15 ἐρωτικόν, νηχόμενον τὸν Δία φέροντα τὴν ἀγα-  
 πωμένην.

ΖΕΦ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδίων παρὰ  
 πολὺ, ὦ Νότε· ἡ τε γὰρ θάλαττα εὐθὺς ἀκύμων  
 ἐγένετο καὶ τὴν γαλήνην ἐπισπασαμένη λείαν  
 20 παρέιχεν ἑαυτήν, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες  
 οὐδὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων παρη-  
 κολουθούμεν· Ἐρωτες δὲ παραπετόμενοι μικρὸν  
 ἐκ τῆς θαλάττης, ὥς ἐνίοτε ἄκροις τοῖς ποσὶν  
 ἐπιφάειν τοῦ ὕδατος, ἡμέμενας τὰς δᾶδας φέροντες  
 25 ἦδον ἅμα τὸν ὑμέναιον. αἱ Νηρηίδες δὲ ἀνα-  
 δῦσαι παρίππευον ἐπὶ τῶν δελφίνων ἐπικροτοῦσαι  
 ἡμίγυμνοι αἱ πολλαί. τό τε τῶν Τριτώνων  
 γένος καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν  
 θαλαττίων ἅπαντα περιεχόρευε τὴν παῖδα. ὁ  
 30 μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παρο-

χουμένην τὴν Ἀμφιτρίτην ἔχων προήγε γεγεθὼς  
 ὁδοποιῶν νηχομένῳ τῷ ἀδελφῷ. ἐπὶ πᾶσι δὲ  
 τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον ἐπὶ κόγχης  
 κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ  
 4 νύμφῃ. ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης 5  
 ἐγένετο. ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος  
 οὐκέτι ἐφαίνετο, ἐπιλαβόμενος δὲ τῆς χειρὸς ὁ  
 Ζεὺς ἀπῆγε τὴν Εὐρώπην εἰς τὸ Δικταῖον ἄντρον  
 ἐρυθριῶσαν καὶ κάτω ὀρώσαν· ἠπίστατο γὰρ ἤδη  
 ἐφ' ὅτῳ ἄγοιτο. ἡμεῖς δὲ ἐμπεσόντες ἄλλος ἄλλο 10  
 τοῦ πελάγους μέρος διεκυμαίνομεν.

NOT. Ὡ μακάριε Ζέφυρε τῆς θέας· ἐγὼ δὲ  
 γρύπας καὶ ἐλέφαντας καὶ μέλανας ἀνθρώπους  
 ἐώρων.

## ΝΕΚΡΙΚΟΙ ΔΙΑΛΟΓΟΙ.

### 1. (4.)

ΕΡΜΟΥ ΚΑΙ ΧΑΡΩΝΟΣ.

ΕΡΜ. Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅποσα 1  
μοι ὀφείλεις ἤδη, ὅπως μὴ αὐθις ἐρίζωμέν τι περὶ  
αὐτῶν.

ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῇ· ἄμεινον γὰρ  
5 ὀρίσθαι καὶ ἀπραγμονέστερον.

ΕΡΜ. Ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε  
δραχμῶν.

ΧΑΡ. Πολλοῦ λέγεις.

ΕΡΜ. Νῆ τὸν Ἀἰδωνέα, τῶν πέντε ὠνησάμην,  
10 καὶ τροπωτήρα δύο ὀβολῶν.

ΧΑΡ. Τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

ΕΡΜ. Καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου· πέντε  
ὀβολοὺς ἐγὼ κατέβαλον.

ΧΑΡ. Καὶ τούτους προστίθει.

15 ΕΡΜ. Καὶ κηρὸν ὥς ἐπιπλάσαι τοῦ σκαφιδίου  
τὰ ἀνεφγότα καὶ ἥλους δὲ καὶ καλώδιον, ἀφ' οὗ  
τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

ΧΑΡ. Καὶ ἄξια ταῦτα ὠνήσω.

ΕΡΜ. Ταῦτά ἐστιν, εἰ' μή τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. πότε δ' οὖν ταῦτα ἀποδώσειν φήσ;

ΧΑΡ. Νῦν μὲν, ὦ Ἑρμῇ, ἀδύνατον, ἣν δὲ 5 λοιμός τις ἢ πόλεμος καταπέμψῃ ἀθρώους τινάς, ἐνέσται τότε ἀποκερδᾶναι παραλογιζόμενον τὰ πορθμεῖα.

2 ΕΡΜ. Νῦν οὖν ἐγὼ καθεδούμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὥς ἂν ἀπὸ τούτων ἀπολάβοιμι ; 10

ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῇ, νῦν δὲ ὀλέγοι, ὥς ὀρᾶς, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜ. Ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. πλὴν ἄλλ' οἱ μὲν παλαιοί, 15 ὦ Χάρων, οἶσθα οἷοι παρεγίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω καὶ τραυματαῖαι οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τοῦ παιδὸς ἀποθανὼν ἢ ὑπὸ τῆς γυναικὸς ἢ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα καὶ τὰ σκέλη, ὥχροι ἅπαντες 20 καὶ ἀγεννεῖς, οὐδὲν ὅμοιοι ἐκείνοις. οἱ δὲ πλείστοι αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὥς εἰκάσι.

ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν 25 πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

## 2. (1.)

## ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΠΟΛΥΔΕΥΚΟΥΣ.

ΔΙΟΓ. ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὴν 1  
 τάχιστα ἀνέλθης, — σὸν γάρ ἐστιν, οἶμαι, ἀνα-  
 βιώναι αὔριον — ἣν πον ἴδης Μένιππον τὸν κύνα, —  
 εὔροις δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ Κράνειον ἢ  
 5 ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων  
 καταγελῶντα — εἰπεῖν πρὸς αὐτόν, ὅτι σοί, ὦ  
 Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἱκανῶς τὰ  
 ὑπὲρ γῆς καταγεγέλασται, ἥκειν ἐνθάδε πολλῶ  
 πλείω ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ  
 10 σοὶ ἔτι ὁ γέλως ἦν καὶ πολὺ τὸ “ τίς γὰρ ὅλως  
 οἶδε τὰ μετὰ τὸν βίον ; ” ἐνταῦθα δὲ οὐ παύσῃ  
 βεβαίως γελῶν καθάπερ ἐγὼ νῦν, καὶ μάλιστα  
 ἐπειδὴν ὀρᾷς τοὺς πλουσίους καὶ σατράπας καὶ  
 15 τυράννους οὕτω ταπεινοὺς καὶ ἀσήμους, ἐκ μόνης  
 οἴμωγῃς διαγινωσκομένους, καὶ ὅτι μαλθακοὶ καὶ  
 ἀγενεῖς εἰσι μεμνημένοι τῶν ἄνω. ταῦτα λέγε  
 αὐτῷ, καὶ προσέτι, ἐμπλησάμενον τὴν πῆραν ἥκειν  
 θερμῶν τε πολλῶν καὶ εἴ που εὔροι ἐν τῇ τριόδῳ  
 Ἐκάτης δεῖπνον κείμενον ἢ ὅδον ἐκ καθαρσίου ἢ τι  
 20 τοιοῦτον.

ΠΟΛ. Ἄλλ' ἀπαγγελῶ ταῦτα, ὦ Διογένης. 2  
 ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τις ἐστι τὴν ὄψιν.

ΔΙΟΓ. Γέρων, φαλακρόν, τριβώνιον ἔχων πολύ-  
 θυρον, ἅπαντι ἀνέμῳ ἀναπεπταμένον καὶ ταῖς  
 25 ἐπιπτυχαῖς τῶν ῥακίων ποικίλον, γελᾷ δ' αἰεὶ καὶ



τὰ πολλὰ τοὺς ἀλαζόνας τούτους φιλοσόφους ἐπισκώπτει.

ΠΟΛ. Ῥάδιον εὑρεῖν ἀπὸ γε τούτων.

ΔΙΟΓ. Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαί τι τοὺς φιλοσόφους ;

ΠΟΛ. Λέγε· οὐ βαρὺ γὰρ οὐδὲ τοῦτο.

ΔΙΟΓ. Τὸ μὲν ὅλον παύσασθαι αὐτοῖς παρεγγύα ληροῦσι καὶ περὶ τῶν ὅλων ἐρίζουσι καὶ κέρατα φύουσιν ἀλλήλοις καὶ κροκοδείλους ποιοῦσι καὶ τὰ τοιαῦτα ἄπορα ἐρωτᾶν διδάσκουσι τὸν νοῦν.

ΠΟΛ. Ἄλλ' ἐμὲ ἀμαθῇ καὶ ἀπαίδευτον εἶναι φήσουσι κατηγοροῦντα τῆς σοφίας αὐτῶν.

ΔΙΟΓ. Σὺ δὲ οἰμώξεις αὐτοῖς παρ' ἐμοῦ λέγε.

ΠΟΛ. Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγελῶ.

3 ΔΙΟΓ. Τοῖς πλουσίοις δ', ὦ φίλτατον Πολυ-  
δεύκιον, ἀπάγγελλε ταῦτα παρ' ἡμῶν· τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε ; τί δὲ τιμωρεῖσθε  
ἑαυτοὺς λογιζόμενοι τοὺς τόκους καὶ τάλαντα ἐπὶ  
ταλάντοις συντιθέντες, οὓς χρή ἓνα ὀβολὸν ἔχοντας  
ἦκειν μετ' ὀλίγον ;

ΠΟΛ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

ΔΙΟΓ. Ἄλλὰ καὶ τοῖς καλοῖς τε καὶ ἰσχυροῖς  
λέγε, Μεγίλλω τε τῷ Κορινθίῳ καὶ Δαμοξένῳ τῷ  
παλαιστῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη οὔτε  
τὰ χαροπὰ ἢ μέλανα ὄμματα ἢ ἐρύθημα ἐπὶ τοῦ  
προσώπου ἔτι ἔστιν ἢ νεῦρα εὖτονα ἢ ὄμοι  
καρτεροί, ἀλλὰ πάντα μία Μύκονος, φασί, κρανία  
γυμνὰ τοῦ κάλλους.

ΠΟΛ. Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς  
καλοὺς καὶ ἰσχυροὺς.

**ΔΙΟΓ.** Καὶ τοῖς πένησιν, ὦ Λάκων, — πολλοὶ 4  
 δ' εἰσὶ καὶ ἀχθόμενοι τῷ πράγματι καὶ οἰκτεῖροντες  
 τὴν ἀπορίαν — λέγε μήτε δακρύειν μήτε οἰμώζειν  
 διηγησάμενος τὴν ἐνταῦθα ἰσοτιμίαν, καὶ ὅτι  
 5 ὄψονται τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν·  
 καὶ Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα, εἰ δοκεῖ,  
 παρ' ἐμοῦ ἐπιτίμησον λέγων ἐκκελύσθαι αὐτούς.

**ΠΟΛ.** Μηδέν, ὦ Διόγενες, περὶ Λακεδαιμονίων  
 λέγε· οὐ γὰρ ἀνέξομαί γε. ἃ δὲ πρὸς τοὺς ἄλλους  
 10 ἔφησθα, ἀπαγγελῶ.

**ΔΙΟΓ.** Ἐάσωμεν τούτους, ἐπεὶ σοι δοκεῖ· σὺ  
 δὲ οἷς προεῖπον ἀπένεγκον παρ' ἐμοῦ τοὺς λόγους.

### 3. (10.)

#### ΧΑΡΩΝΟΣ ΚΑΙ ΕΡΜΟΥ ΚΑΙ ΝΕΚΡΩΝ ΔΙΑΦΟΡΩΝ.

**ΧΑΡ.** Ἀκούσατε ὥς ἔχει ἡμῖν τὰ πράγματα. 1  
 15 μικρὸν μὲν ἡμῖν, ὥς ὁρᾶτε, τὸ σκαφίδιον καὶ  
 ὑπόσαθρόν ἐστι καὶ διαρρεῖ τὰ πολλά, καὶ ἦν  
 τραπῇ ἐπὶ θάτερα, οἰχήσεται περιτραπέν, ὑμεῖς δὲ  
 ἅμα τοσοῦτοι ἦκετε πολλὰ ἐπιφερόμενοι ἕκαστος.  
 ἦν οὖν μετὰ τούτων ἐμβήτε, δέδια μὴ ὕστερον  
 20 μετανόησητε, καὶ μάλιστα ὅπόσοι νεῖν οὐκ ἐπί-  
 στασθε.

**ΕΡΜ.** Πῶς οὖν ποιήσαντες εὐπλοήσομεν ;

**ΧΑΡ.** Ἐγὼ ὑμῖν φράσω· γυμνοὺς ἐπιβαί-  
 νειν χρὴ τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡόνος

καταλιπόντας· μόλις γὰρ ἂν καὶ οὕτως δέξαιτο  
ὑμᾶς τὸ πορθμεῖον. σοὶ δέ, ὦ Ἑρμῇ, μελήσει τὸ  
ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ  
ψιλὸς ᾖ καὶ τὰ ἔπιπλα, ὥσπερ ἔφην, ἀποβαλὼν.  
παρὰ δὲ τὴν ἀποβάθραν ἐστὼς διαγίνωσκε αὐτοὺς 5  
καὶ ἀναλάμβανε γυμνοὺς ἐπιβαίνειν ἀναγκάζων.

2 ΕΡΜ. Εὖ λέγεις, καὶ οὕτω ποιήσωμεν. —  
Οὔτοσὶ τίς ὁ πρῶτός ἐστι ;

ΜΕΝ. Μένιππος ἔγωγε. ἀλλ' ἰδοὺ ἡ πῆρα μοι,  
ὦ Ἑρμῇ, καὶ τὸ βάκτρον ἐς τὴν λίμνην ἀπερρίφθων· 10  
τὸν τρίβωνα δὲ οὐδὲ ἐκόμισα εὖ ποιῶν.

ΕΡΜ. Ἐμβαινε, ὦ Μένιππε ἀνδρῶν ἄριστε,  
καὶ τὴν προεδρίαν παρὰ τὸν κυβερνήτην ἔχε ἐφ'  
3 ὑψηλοῦ, ὥς ἐπισκοπῆς ἅπαντας. ὁ καλὸς δ' οὗτος  
τίς ἐστι ; 15

ΧΑΡ. Χαρμόλεως ὁ Μεγαρικὸς ὁ ἐπέραστος,  
οὗ τὸ φίλημα διτάλαντον ἦν.

ΕΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος καὶ τὰ  
χείλη αὐτοῖς φιλήμασι καὶ τὴν κόμην τὴν βαθεῖαν  
καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα καὶ τὸ δέρμα ὅλον. 20  
4 ἔχει καλῶς, εὖζωνος εἶ, ἐπίβαινε ἤδη. ὁ δὲ τὴν  
πορφυρίδα οὔτοσὶ καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς  
ὢν τυγχάνεις ;

ΛΑΜΠ. Λάμπιχος Γελφῶν τύραννος.

ΕΡΜ. Τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων 25  
πάρει ;

ΛΑΜΠ. Τί οὖν ; ἐχρῆν, ὦ Ἑρμῇ, γυμνὸν ἦκειν  
τύραννον ἄνδρα ;

ΕΡΜ. Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα·  
ὥστε ἀπόθου ταῦτα. 30

ΛΑΜΠ. Ἴδού σοι ὁ πλοῦτος ἀπέρριπται.

ΕΡΜ. Καὶ τὸν τῦφον ἀπόρριψον, ὦ Λάμπιχε, καὶ τὴν ὑπεροψίαν· βαρήσει γὰρ τὸ πορθμείου συνεμπесόντα.

5 ΛΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν καὶ τὴν ἐφeskτρίδα.

ΕΡΜ. Οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες.

ΛΑΜΠ. Εἶεν. τί ἔτι; πάντα γὰρ ἀφήκα, ὡς ὁράς.

10 ΕΡΜ. Καὶ τὴν ὠμότητα καὶ τὴν ἄνοιαν καὶ τὴν ὕβριν καὶ τὴν ὀργήν, καὶ ταῦτα ἄφες.

ΛΑΜΠ. Ἴδού σοι ψιλός εἰμι.

ΕΡΜ. Ἐμβαινε ἤδη. σὺ δὲ ὁ παχύς, ὁ πολὺ- 5 σαρκος τίς εἶ;

15 ΔΑΜ. Δαμασίας ὁ ἀθλητής.

ΕΡΜ. Ναί, ἔοικας· οἶδα γὰρ σε πολλάκις ἐν ταῖς παλαίστραις ἰδών.

ΔΑΜ. Ναί, ὦ Ἑρμῇ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα.

20 ΕΡΜ. Οὐ γυμνόν, ὦ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ κατὰ δύσεις τὸ σκάφος τὸν ἕτερον πόδα ὑπερθεῖς μόνον· ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον καὶ τὰ κηρύγματα.

25 ΔΑΜ. Ἴδού σοι γυμνός, ὡς ὁράς, ἀληθῶς εἰμι καὶ ἰσοστάσιος τοῖς ἄλλοις νεκροῖς.

ΕΡΜ. Οὕτως ἄμεινον ἀβαρὴ εἶναι· ὥστε 6 ἔμβαινε. καὶ σὺ δὲ τὸν πλοῦτον ἀποθέμενος, ὦ

Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι καὶ τὴν 30 τρυφήν μὴδὲ τὰ ἐντάφια κόμιζε μὴδὲ τὰ τῶν

προγονων ἀξιώματα, κατάλιπε δὲ καὶ γένος καὶ  
δόξαν καὶ εἴ ποτέ σε ἡ πόλις ἀνεκήρυξε καὶ τὰς  
τῶν ἀνδριάντων ἐπιγραφάς, μηδὲ, ὅτι μέγαν τάφον  
ἐπὶ σοι ἔχωσαν, λέγε· βαρύνει γὰρ καὶ ταῦτα  
μνημονεύόμενα.

ΚΡΑΤ. Οὐχ ἐκὼν μέν, ἀπορρήψω δέ· τί γὰρ  
ἂν καὶ πάθοιμι;

7 ΕΡΜ. Βαβαῖ. σὺ δὲ ὁ ἔνοπλος τί βούλει; ἢ  
τί τὸ τρόπαιον τοῦτο φέρεις;

ΣΤΡΑΤΗΤΟΣ. Ὅτι ἐνίκησα, ὦ Ἑρμῇ, καὶ  
ἡρίστευσα καὶ ἡ πόλις ἐτίμησέ με.

8 ΕΡΜ. Ἄφες ὑπὲρ γῆς τὸ τρόπαιον· ἐν ἄδου  
γὰρ εἰρήνην καὶ οὐδὲν ὅπλων δεήσει. ὁ σεμνὸς δὲ  
οὗτος ἀπὸ γε τοῦ σχήματος καὶ βρενθυόμενος, ὁ  
τὰς ὀφρῦς ἐπηρκώς, ὁ ἐπὶ τῶν φροντίδων τίς ἐστιν,  
ὁ τὸν βαθὺν πώγωνα καθειμένος;

ΜΕΝ. Φιλόσοφός τις, ὦ Ἑρμῇ, μᾶλλον δὲ  
γόης καὶ τερατείας μεστός· ὥστε ἀπόδυσον καὶ  
τοῦτον· ὄψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ  
σκεπόμενα.

ΕΡΜ. Ἀπόθου σὺ τὸ σχῆμα πρῶτον, εἶτα καὶ  
ταυτὶ πάντα. ὦ Ζεῦ, ὅσῃν μὲν τὴν ἀλαζονείαν  
κομίζει, ὅσῃν δὲ ἀμαθίαν καὶ ἔριν καὶ κενοδοξίαν  
καὶ ἐρωτήσεις ἀπόρους καὶ λόγους ἀκανθώδεις καὶ  
ἐννοίας πολυπλόκους, ἀλλὰ καὶ ματαιοπονίαν  
μάλα πολλὴν καὶ λῆρον οὐκ ὀλίγον καὶ ὕθλους  
καὶ μικρολογίαν, νῆ Δία καὶ χρυσίον γε τουτὶ  
καὶ ἡδυπάθειαν δὲ καὶ ἀναισχυντίαν καὶ ὀργὴν καὶ  
τρυφὴν καὶ μαλακίαν· οὐ λέληθε γάρ με, εἰ καὶ  
μάλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου

καὶ τὸν τύφον καὶ τὸ οἶεσθαι ἀμείνων εἶναι τῶν ἄλλων· ὥς εἴ γε ταῦτα πάντα ἔχων ἐμβαίης, ποία πεντηκόντορος δέξαιτο ἄν σε ;

ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτά, ἐπείπερ οὕτω  
5 κελεύεις.

MEN. Ἀλλὰ καὶ τὸν πώγωνα τοῦτον ἀποθέσθω, 9  
ὃ Ἑρμῇ, βαρύν τε ὄντα καὶ λάσιον, ὥς ὄρῳ· πέντε  
μναῖ τριχῶν εἰσι τοῦλάχιστον.

ΕΡΜ. Εὖ λέγεις· ἀπόθου καὶ τοῦτον.

10 ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσται ;

ΕΡΜ. Μένιππος οὕτοσὶ λαβὼν πέλεκυν τῶν  
ναυπηγικῶν ἀποκόψει αὐτὸν ἐπικόπῃ τῇ ἀποβάθρᾳ  
χρησάμενος.

MEN. Οὐκ, ὃ Ἑρμῇ, ἀλλὰ πρίονά μοι ἀνάδος·  
15 γελοιότερον γὰρ τοῦτο.

ΕΡΜ. Ὁ πέλεκυς ἱκανός. — εὖ γε. ἀνθρωπι-  
νώτερος νῦν ἀναπέφηνας ἀποθέμενος σαυτοῦ τὴν  
κινάβραν.

MEN. Βούλει μικρὸν ἀφέλωμαι καὶ τῶν  
20 ὀφρύων ;

ΕΡΜ. Μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ  
ταύτας ἐπήρκεν, οὐκ οἶδα ἐφ' ὅτῳ ἀνατείνων ἑαυτόν.  
τί τοῦτο ; καὶ δακρύνεις, ὃ κάθαρμα, καὶ πρὸς  
θάνατον ἀποδειλιᾷς ; ἔμβηθι δ' οὔν.

25 MEN. Ἐν ἔτι τὸ βαρύτατον ὑπὸ μάλης ἔχει.

ΕΡΜ. Τί, ὃ Μένιππε ;

MEN. Κολακείαν, ὃ Ἑρμῇ, πολλὰ χρησιμεύ-  
σασαν αὐτῷ ἐν τῷ βίῳ.

ΦΙΛ. Οὐκοῦν καὶ σύ, ὃ Μένιππε, ἀπόθου τὴν  
30 ἐλευθερίαν καὶ παρρησίαν καὶ τὸ ἄλυπον καὶ τὸ

γενναῖον καὶ τὸν γέλωτα· μόνος γοῦν τῶν ἄλλων γελᾷς.

ΕΡΜ. Μηδαμῶς, ἀλλὰ καὶ ἔχε ταῦτα, κοῦφα γὰρ καὶ πάνυ εὐφορα ὄντα καὶ πρὸς τὸν κατάπλουν  
10 χρήσιμα. καὶ ὁ ῥήτωρ δὲ σὺν ἀπόθου τῶν ῥημάτων ἡ  
τὴν τοσαύτην ἀπεραντολογίαν καὶ ἀντιθέσεις καὶ  
παρισώσεις καὶ περιόδους καὶ βαρβαρισμοὺς καὶ τὰ  
ἄλλα βάρη τῶν λόγων.

ΡΗΤ. Ἦν ἰδοῦ, ἀποτίθεται.

ΕΡΜ. Εὖ ἔχει· ὥστε λύε τὰ ἀπόγεια, τὴν  
ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπᾶσθω,  
πέτασον τὸ ἱστίον, εὐθύνε, ὦ πορθμεῦ, τὸ πηδάλιον·  
11 εὐπλοῶμεν. τί οἰμώζετε, ὦ μάταιοι, καὶ μάλιστα  
ὁ φιλόσοφος σὺν ὁ ἀρτίως τὸν πώγωνα δεδηω-  
μένος ;

ΦΙΛ. Ὅτι, ὦ Ἑρμῆ, ἀθάνατον ὄμην τὴν  
ψυχὴν ὑπάρχειν.

ΜΕΝ. Ψεύδεται· ἄλλα γὰρ ἔοικε λυπεῖν αὐτόν.

ΕΡΜ. Τὰ ποῖα ;

ΜΕΝ. Ὅτι μηκέτι δειπνήσει πολυτελεῆ δεῖπνα  
μηδὲ νύκτωρ ἐξιὼν ἅπαντας λανθάνων τῷ ἱματίῳ  
τὴν κεφαλὴν κατειλήσας· περίεισιν ἐν κύκλῳ τὰ  
χαμαιτυπεία, καὶ ἔωθεν ἐξαπατῶν τοὺς νέους  
ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται· ταῦτα λυπεῖ  
αὐτόν.

ΦΙΛ. Σὺ γὰρ, ὦ Μένιππε, οὐκ ἄχθῃ ἀπο-  
θανών ;

ΜΕΝ. Πῶς, ὃς ἔσπευσα ἐπὶ τὸν θάνατον  
12 καλέσαντος μηδενός ; ἀλλὰ μεταξὺ λόγων οὐ κραυγὴ  
τις ἀκούεται ὥσπερ τινῶν ἀπὸ γῆς βοώντων ;

*ΕΡΜ.* Ναί, ὦ Μένιππε, οὐκ ἀφ' ενός γε χωρίου, ἀλλ' οἱ μὲν ἐς τὴν ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς τῶν γυναικῶν καὶ τὰ  
 5 παιδία νεογνὰ ὄντα ὁμοίως κάκεινα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις· ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυνῶνι ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτῳνι τούτῳ. καὶ νῆ Δία γε ἡ Δαμασίου μήτηρ κωκύουσα ἐξάρχει τοῦ  
 10 θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίῳ· σὲ δέ, ὦ Μένιππε, οὐδεὶς δακρύει, καθ' ἡσυχίαν δὲ κεῖσθαι μόνος.

*ΜΕΝ.* Οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' 13 ὀλίγον ὠρυομένων οἴκτιστον ἐπ' ἐμοὶ καὶ τῶν  
 15 κοράκων τυπτομένων τοῖς πτεροῖς, ὅποταν συνελθόντες θάπτωσί με.

*ΕΡΜ.* Γεννάδας εἴ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπεπλεύκαμεν [ἡμεῖς], ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον εὐθείαν ἐκείνην προϊόντες, ἐγὼ δὲ καὶ  
 20 ὁ πορθμεὺς ἄλλους μετελευσόμεθα.

*ΜΕΝ.* Εὐπλοεῖτε, ὦ Ἑρμῇ· προϊῶμεν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; πάντως δικασθῆναι δεήσει, καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχὸς καὶ λίθους καὶ γύπας· δειχθήσεται δὲ ὁ  
 25 ἐκάστου βίος ἀκριβῶς.



4. (22.)

ΧΑΡΩΝΟΣ ΚΑΙ ΜΕΝΙΠΠΟΥ.

- 1 ΧΑΡ. Ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα.  
 ΜΕΝ. Βόα, εἰ τοῦτό σοι, ὦ Χάρων, ἥδιον.  
 ΧΑΡ. Ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμεύ-  
 σαμεν.  
 ΜΕΝ. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος. 5  
 ΧΑΡ. Ἔστι δέ τις ὀβολὸν μὴ ἔχων ;  
 ΜΕΝ. Εἰ μὲν καὶ ἄλλος τις οὐκ οἶδα, ἐγὼ  
 δ' οὐκ ἔχω.  
 ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα, ὦ  
 μιარέ, ἦν μὴ ἀποδῶς.  
 ΜΕΝ. Κἀγὼ τῷ ξύλῳ σου πατάξας διαλύσω 10  
 τὸ κρανίον.  
 ΧΑΡ. Μάτην οὖν ἔση πεπλευκὼς τοσοῦτον  
 πλοῦν.  
 ΜΕΝ. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ [σοι] ἀποδότω, 15  
 ὃς με παρέδωκέ σοι.  
 2 ΕΡΜ. Νῆ Δί' ὠνάμην γε, εἰ μέλλω καὶ  
 ὑπερεκτίνειν τῶν νεκρῶν.  
 ΧΑΡ. Οὐκ ἀποστήσομαί σου.  
 ΜΕΝ. Τούτου γε ἔνεκα καὶ νεωλκήσας τὸ 20  
 πορθμεῖον παράμενε· πλὴν ἀλλ' ὅ γε μὴ ἔχω,  
 πῶς ἂν λάβοις ;  
 ΧΑΡ. Σὺ δ' οὐκ ἤδεις ὥς κομίζεσθαι δέον ;  
 ΜΕΝ. Ἦιδειν μέν, οὐκ εἶχον δέ. τί οὖν ;  
 ἐχρήν διὰ τοῦτο μὴ ἀποθανεῖν ; 25

**ΧΑΡ.** Μόνος οὖν αὐχήσεις προῖκα πεπλευκέναι ;

**ΜΕΝ.** Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤντλησα καὶ τῆς κώπης συνεπελαβόμην καὶ οὐκ  
5 ἔκλαον μόνος τῶν ἄλλων ἐπιβατῶν.

**ΧΑΡ.** Οὐδὲν ταῦτα πρὸς πορθμέα· τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ θέμις ἄλλως γενέσθαι.

**ΜΕΝ.** Οὐκοῦν ἄπαγέ με αὖθις ἐς τὸν βίον. 3

**ΧΑΡ.** Χάριεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ  
10 παρὰ τοῦ Αἰακοῦ προσλάβω.

**ΜΕΝ.** Μὴ ἐνόχλει οὖν.

**ΧΑΡ.** Δεῖξον τί ἐν τῇ πήρᾳ ἔχεις.

**ΜΕΝ.** Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δείπνον.

15 **ΧΑΡ.** Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἡγαγες ; οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν τῶν ἐπιβατῶν ἀπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος ἄδων οἰμωζόντων ἐκείνων.

**ΕΡΜ.** Ἄγνοεῖς, ὦ Χάρων, ὅντινα ἄνδρα διεπόρ-  
20 θμευσας ; ἐλεύθερον ἀκριβῶς, κοῦδενὸς αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος.

**ΧΑΡ.** Καὶ μὴν ἂν σε λάβω ποτέ—

**ΜΕΝ.** Ἄν λάβῃς, ὦ βέλτιστε· δις δέ οὐκ ἂν λάβοις.

5. (20.)

ΜΕΝΙΠΠΟΥ ΚΑΙ ΑΙΑΚΟΥ.

- 1 ΜΕΝ. Πρὸς τοῦ Πλούτωνος, ὦ Αἰακέ, περιή-  
γησαί μοι τὰ ἐν ᾧδου πάντα.
- ΑΙΑΚ. Οὐ ῥᾶδιον, ὦ Μένιππε, ἅπαντα· ὅσα  
μέντοι κεφαλαιώδη, μάθανε· οὐτοσὶ μὲν ὅτι  
Κέρβερός ἐστιν οἶσθα, καὶ τὸν πορθμέα τοῦτον, ὅς 5  
σε διεπέρασε, καὶ τὴν λίμνην καὶ τὸν Πυριφλεγέ-  
θοντα ἤδη ἐώρακας ἐσιών.
- ΜΕΝ. Οἶδα ταῦτα καὶ σέ, ὅτι πυλωρεῖς, καὶ  
τὸν βασιλέα εἶδον καὶ τὰς Ἑρινύς· τοὺς δὲ  
ἀνθρώπους μοι τοὺς πάλαι δείξον καὶ μάλιστα 10  
τοὺς ἐνδόξους αὐτῶν.
- ΑΙΑΚ. Οὗτος μὲν Ἀγαμέμνων, οὗτος δὲ Ἀχιλ-  
λεύς, οὗτος δὲ Ἰδομενεὺς πλησίον, οὗτος δὲ  
Ὀδυσσεύς, εἴτα Αἴας καὶ Διομήδης καὶ οἱ ἄριστοι 15  
τῶν Ἑλλήνων.
- 2 ΜΕΝ. Βαβαῖ, ὦ Ὅμηρε, οἶά σοι τῶν ῥαψωδιῶν  
τὰ κεφάλαια χαμαὶ ἔρριπται ἄγνωστα καὶ ἄμορφα,  
κόνις πάντα καὶ λῆρος πολὺς, ἀμενηνὰ ὡς ἀληθῶς  
κάρηνα. οὗτος δέ, ὦ Αἰακέ, τίς ἐστι ;
- ΑΙΑΚ. Κῦρός ἐστιν· οὗτος δὲ Κροῖσος, ὁ 20  
δ' ὑπὲρ αὐτὸν Σαρδανάπαλλος, ὁ δ' ὑπὲρ τούτους  
Μίδας, ἐκεῖνος δὲ Ξέρξης.
- ΜΕΝ. Εἴτα σέ, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε  
ζευγνύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὁρῶν  
πλεῖν ἐπιθυμοῦντα ; οἶος δὲ καὶ ὁ Κροῖσός ἐστι. 25

τὸν Σαρδανάπαλλον δέ, ὦ Αἰακε, πατάξαι μοι  
κατὰ κόρρης ἐπίτρεψον.

ΑΙΑΚ. Μηδαμῶς· διαθρύπτεις γὰρ αὐτοῦ τὸ  
κρανίον γυναικεῖον ὄν.

5 ΜΕΝ. Οὐκοῦν ἀλλὰ προσπτύσομαί γε πάντως  
ἀνδρογύνῃ γε ὄντι.

ΑΙΑΚ. Βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφοὺς ; 3

ΜΕΝ. Νῆ Δία γε.

ΑΙΑΚ. Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.

10 ΜΕΝ. Χαίρε, ὦ Εὐφορβε ἢ Ἄπολλον ἢ ὅ τι  
ἂν ἐθέλῃς.

ΠΥΘ. Νῆ Δία καὶ σύ γε, ὦ Μένιππε.

ΜΕΝ. Οὐκέτι χρυσοῦς ὁ μηρός ἐστί σοι ;

ΠΥΘ. Οὐ γάρ· ἀλλὰ φέρε ἴδω εἴ τί σοι  
15 ἐδώδιμον ἢ πῆρα ἔχει.

ΜΕΝ. Κνάμους, ὠγαθέ· ὥστε οὐ τοῦτό σοι  
ἐδώδιμον.

ΠΥΘ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα·  
ἔμαθον γάρ, ὥς οὐδὲν ἴσον κνάμοι καὶ κεφαλαὶ  
20 τοκῆων ἐνθάδε.

ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου καὶ 4  
Θαλῆς ἐκεῖνος καὶ παρ' αὐτοὺς Πιπτακὸς καὶ οἱ  
ἄλλοι· ἐπτα δὲ πάντες εἰσὶν ὡς ὀρᾶς.

ΜΕΝ. Ἄλυποι, ὦ Αἰακέ, οὗτοι μόνοι καὶ φαιδροὶ  
25 τῶν ἄλλων. ὁ δὲ σποδοῦ πλέως ὥσπερ ἐγκρυφίας  
ἄρτος, ὁ τὰς φλυκταίνας ἐξηνηθκώς, τίς ἐστιν ;

ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ  
τῆς Αἴτνης παρών.

ΜΕΝ. ὦ χαλκόπου βέλτιστε, τί παθῶν  
30 σαυτὸν ἐς τοὺς κρατῆρας ἐνέβαλες ;

ΕΜΠ. Μελαγχολία τις, ὦ Μένιππε.

ΜΕΝ. Οὐ μὰ Δί', ἀλλὰ κενοδοξία καὶ τῦφος καὶ πολλὴ κόρυζα, ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν οὐκ ἀνάξιον ὄντα· πλὴν ἀλλ' οὐδέν σε τὸ σόφισμα ὥνησεν· ἐφωράθης γὰρ 5 τεθνεώς. ὁ Σωκράτης δέ, ὦ Αἰακέ, ποῦ ποτε ἄρα ἐστίν ;

ΑΙΑΚ. Μετὰ Νέστορος καὶ Παλαμήδους ἐκείνος ληρεῖ τὰ πολλά.

ΜΕΝ. Ὅμως ἐβουλόμην ἰδεῖν αὐτόν, εἴ που 10 ἐνθάδε ἐστίν.

ΑΙΑΚ. Ὅρᾳς τὸν φαλακρόν ;

ΜΕΝ. Ἀπαντες φαλακροὶ εἰσιν· ὥστε πάντων ἂν εἴη τοῦτο τὸ γνῶρισμα.

ΑΙΑΚ. Τὸν σιμὸν λέγω.

15

ΜΕΝ. Καὶ τοῦτο ὅμοιον· σιμοὶ γὰρ ἅπαντες.

5 ΣΩΚ. Ἐμὲ ζητεῖς, ὦ Μένιππε ;

ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες.

ΣΩΚ. Τί τὰ ἐν Ἀθήναις ;

ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι, 20 καὶ τά γε σχήματα αὐτὰ καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι.

ΣΩΚ. Μάλα πολλοὺς ἐώρακα.

ΜΕΝ. Ἀλλὰ ἐώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρίστιππος καὶ Πλάτων αὐτός, ὁ μὲν ἀποπνέων 25 μύρου, ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθών.

ΣΩΚ. Περὶ ἐμοῦ δὲ τί φρονοῦσιν ;

ΜΕΝ. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἴ 30 τὰ γε τοιαῦτα· πάντες γοῦν σε θαυμάσιον οἶονται

ἄνδρα γεγενῆσθαι καὶ πάντα ἐγνωκέναι καὶ ταῦτα —  
δεῖ γάρ, οἶμαι, τᾷ ἀληθείᾳ λέγειν — οὐδὲν εἰδότα.

ΣΩΚ. Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς,  
οἱ δὲ εἰρωνείαν ᾤοντο τὸ πρᾶγμα εἶναι.

5 ΜΕΝ. Τίνες δὲ εἰσιν οὗτοι οἱ περὶ σέ; 6

ΣΩΚ. Χαρμίδης, ὦ Μένιππε, καὶ Φαίδρος καὶ  
ὁ τοῦ Κλεινίου.

ΜΕΝ. Εὖ γε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει  
τὴν σαυτοῦ τέχνην καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.

10 ΣΩΚ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; ἄλλα  
πλησίον ἡμῶν κατάκεισο, εἰ δοκεῖ.

ΜΕΝ. Μὰ Δί', ἐπεὶ παρὰ τὸν Κροῖσον καὶ τὸν  
Σαρδανάπαλλον ἄπειμι πλησίον οἰκήσων αὐτῶν·  
ἔοικα γοῦν οὐκ ὀλίγα γελάσσεσθαι οἰμωζόντων  
15 ἀκούων.

ΑΙΑΚ. Κἀγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς  
νεκρῶν λάθῃ διαφυγῶν. τὰ λοιπὰ δ' ἐσαυθις ὄψει,  
ὦ Μένιππε.

ΜΕΝ. Ἀπιθι· καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.

---

6. (2.)

ΠΛΟΥΤΩΝ Η ΚΑΤΑ ΜΕΝΙΠΠΟΥ.

20 ΚΡΟΙΣ. Οὐ φέρομεν, ὦ Πλούτων, Μένιππον 1  
τουτονὶ τὸν κύνα παροικοῦντα· ὥστε ἢ ἐκεῖνόν ποι  
κατάστησον ἢ ἡμεῖς μετοικήσομεν ἐς ἕτερον τόπον.

ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος  
ῶν;

**ΚΡΟΙΣ.** Ἐπειδὴν ἡμεῖς οἰμώζωμεν καὶ στένωμεν ἐκείνων μεμνημένοι τῶν ἄνω, Μίδα<sup>ς</sup> μὲν οὕτωσιν τοῦ χρυσίου, Σαρδανάπαλλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ Κροῖσος τῶν θησαυρῶν, ἐπιγελαῖ καὶ ἐξονειδίζει ἀνδράποδα καὶ καθάρματα ἡμᾶς 5 ἀποκαλῶν, ἐνίοτε δὲ καὶ ἄδων ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλως λυπηρὸς ἐστίν.

**ΠΛΟΥΤ.** Τί ταῦτά φασιν, ὦ Μένιππε ;

**ΜΕΝ.** Ἀληθῆ, ὦ Πλούτων· μισῶ γὰρ αὐτοὺς ἀγεννεῖς καὶ ὀλέθρους ὄντας, οἷς οὐκ ἀπέχρησε βιω- 10 ναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται καὶ περιέχονται τῶν ἄνω· χαίρω τοιγαροῦν ἀνιῶν αὐτούς.

**ΠΛΟΥΤ.** Ἄλλ' οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερόμενοι.

**ΜΕΝ.** Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος 15 ὢν τοῖς τούτων στεναγμοῖς ;

**ΠΛΟΥΤ.** Οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθέλοιμι στασιάζειν ὑμᾶς.

2 **ΜΕΝ.** Καὶ μήν, ὦ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ Ἀσσυρίων, οὕτω γινώσκετε ὥς οὐδὲ πανσομένου 20 μου· ἔνθα γὰρ ἂν ἦτε, ἀκολουθήσω ἀνιῶν καὶ κατάδων καὶ καταγελῶν.

**ΚΡΟΙΣ.** Ταῦτα οὐχ ὕβρις ;

**ΜΕΝ.** Οὐκ, ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες καὶ ἐλευθέρους 25 ἀνδράσιν ἐντρυφῶντες καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμώξεσθε πάντων ἐκείνων ἀφηρημένοι.

**ΚΡΟΙΣ.** Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων. 30

ΜΙΑ. "Οσου μὲν ἐγὼ χρυσοῦ.

ΣΑΡΔ. "Οσης δὲ ἐγὼ τρυφῆς.

ΜΕΝ. Εὖ γε, οὕτω ποιεῖτε· ὀδύρεσθε μὲν  
ὑμεῖς, ἐγὼ δὲ τὸ γνῶθι σαυτὸν πολλάκις συνείρων  
5 ἐπάσσομαι ὑμῖν· πρέποι γὰρ ἂν ταῖς τοιαύταις  
οἰμωγαῖς ἐπαδόμενον.

## 7. (18.)

### ΜΕΝΙΠΠΙΟΥ ΚΑΙ ΕΡΜΟΥ.

ΜΕΝ. Ποῦ δὲ οἱ καλοὶ εἰσιν ἢ αἱ καλαί, 1  
Ἑρμῇ; ξενάγησόν με νέηλυν ὄντα.

ΕΡΜ. Οὐ σχολή μοι, ὦ Μένιππε· πλὴν κατ'  
10 ἐκεῖνο ἀπόβλεψόν, ἐπὶ τὰ δεξιὰ, ἔνθα ὁ ἿΤάκινθός  
τέ ἐστι καὶ Νάρκισσος καὶ Νιρεὺς καὶ ἿΑχιλλεὺς  
καὶ Τυρὼ καὶ ἿΕλένη καὶ Λήδα καὶ ὅλως τὰ ἀρχαῖα  
πάντα κάλλη.

ΜΕΝ. Ὅστᾱ μόνα ὀρώ καὶ κρανία τῶν σαρκῶν  
15 γυμνά, ὅμοια τὰ πολλά.

ΕΡΜ. Καὶ μὴν ἐκεῖνά ἐστιν ἅ πάντες οἱ  
ποιηταὶ θαυμάζουσι τὰ ὀστᾱ, ὧν σὺ ἕοικας  
καταφρονεῖν.

ΜΕΝ. "Ομως τὴν ἿΕλένην μοι δεῖξον· οὐ γὰρ  
20 ἂν διαγνοίην ἕγωγε.

ΕΡΜ. Τοντὶ τὸ κρανίον ἢ ἿΕλένη ἐστίν.

ΜΕΝ. Εἶτα διὰ τοῦτο αἱ χίλιαι νῆες ἐπλη- 2  
ρώθησαν ἐξ ἀπάσης τῆς ἿΕλλάδος καὶ τοσοῦτοι



ἔπεσον Ἑλληνές τε καὶ βάρβαροι καὶ τοσαῦται πόλεις ἀνάστατοι γεγόνασιν ;

ΕΡΜ. Ἀλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα· ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι

τοιγῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχων· 5

ἐπεὶ καὶ τὰ ἄνθη ξηρὰ ὄντα εἴ τις βλέποι ἀποβεβληκότα τὴν βαφήν, ἄμορφα δῆλον ὅτι αὐτῷ δόξει, ὅτε μέντοι ἀνθεὶ καὶ ἔχει τὴν χροάν, κάλλιστά ἐστιν.

ΜΕΝ. Οὐκοῦν τοῦτο, ὦ Ἑρμῆ, θαυμάζω, εἰ 10 μὴ συνίεσαν οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρονίου καὶ ῥαδίως ἀπανθούντος πονοῦντες.

ΕΡΜ. Οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι. ὥστε σὺ μὲν ἐπιλεξάμενος τόπον, ἔνθα ἂν ἐθέλῃς, κείσο καταβαλὼν σεαυτόν, ἐγὼ δὲ τοὺς 15 ἄλλους νεκροὺς ἤδη μετελεύσομαι.

### 8. (25.)

ΝΙΡΕΩΣ ΚΑΙ ΘΕΡΣΙΤΟΥ ΚΑΙ ΜΕΝΙΠΠΟΥ.

1 ΝΙΡ. Ἴδον δὴ, Μένιππος οὕτοσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ ;

ΜΕΝ. Τίνες δὲ καὶ ἔστε ; πρότερον, οἶμαι, 20 χρὴ γὰρ τοῦτο εἰδέναι.

ΝΙΡ. Νιρεὺς καὶ Θερσίτης.

**MEN.** Πότερος οὖν ὁ Νιρεὺς καὶ πότερος ὁ Θερσίτης ; οὐδέπω γὰρ τοῦτο δῆλον.

**ΘΕΡΣ.** Ἐν μὲν ἤδη τοῦτο ἔχω, ὅτι ὁμοίός εἰμί σοι καὶ οὐδὲν τηλικούτον διαφέρεις ἡλίκον σε  
 5 Ὁμηρος ἐκεῖνος ὁ τυφλὸς ἐπήνεσεν ἀπάντων εὐμορφότερον προσειπών, ἀλλ' ὁ φοξὸς ἐγὼ καὶ ψεδνὸς οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. ὅρα δὲ σύ, ὦ Μένιππε, ὅντινα καὶ εὐμορφότερον ἡγῇ.

**NIP.** Ἐμέ γε τὸν Ἀγλαΐας καὶ Χάροπος,  
 10 ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

**MEN.** Ἀλλ' οὐχὶ καὶ ὑπὸ γῆν, ὥς οἶμαι, 3  
 κάλλιστος ἦλθες, ἀλλὰ τὰ μὲν ὁστᾶ ὅμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτ' ἂν ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐθρυπτον τὸ σόν· ἀλα-  
 15 παδυνὸν γὰρ αὐτὸ καὶ οὐκ ἀνδρῶδες ἔχεις.

**NIP.** Καὶ μὴν ἐροῦ Ὁμηρον, ὁποῖος ἦν, ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς.

**MEN.** Ὀνειράτά μοι λέγεις· ἐγὼ δὲ βλέπω ἃ καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τότε ἴσασιν.

20 **NIP.** Οὐκουν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὦ Μένιππε ;

**MEN.** Οὔτε σὺ οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν ἄδου καὶ ὅμοιοι ἅπαντες.

**ΘΕΡΣ.** Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

NOTES.



## THE DREAM.

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### INTRODUCTION.

LUCIAN'S *Dream* was probably written in the ripe manhood of the author, when, after a long sojourn in foreign lands, he had returned to his native town with full purse and great literary fame. It was the fashion for writers of that day to give public readings of their productions. This piece, in all likelihood, served as an introduction to a course of readings before his fellow-townsmen. Lucian has left several other such introductions, which he had used in various places. They are composed with much elegance and propriety: 'Herodotus or Aëtion,' and 'Zeuxis or Antiochus,' are worthy of particular mention.

No one of these special writings, however, is more graceful than the one before us; and none certainly more appropriate to serve as an introduction to the study of Lucian's varied productions. It was probably an unusual thing for a young man of Samosata to devote himself to letters. So Lucian tells his countrymen—who no doubt were well aware of his lowly parentage and early poverty—how he happened to take this turn. His object was not simply to write gracefully about himself, but to give encouragement to young men of good parts but narrow means to seek after culture.

Soon after he left school (he writes) his father decided to put him to a trade, and apprenticed him to his uncle, a statuary. He was sadly unfortunate in the first work he was set to do, was harshly corrected, and ran off home in tears. He sobbed himself to sleep that night, thinking of the events of the day. Soon a wonderful dream came to him 'through the ambrosial night.' Two women—the one ugly, the other fair—seem to seize him, and to

contend with each other for the complete mastery of his person. These prove to be 'Statuary' and 'Culture.' At last they give over their strife, and proceed to plead their cause in fine rhetoric and with great force of argument. Statuary is heard through; but before Culture has finished her harangue, Lucian decides in her favor. Thereupon, after vain show of anger, Statuary is changed into a block of marble; and Culture treats Lucian to a marvellous trip through the air, in which he scatters, like Triptolemus, something upon the earth below, whereat people greatly rejoice and shout their good wishes after him.

Here the dream, in which Lucian has given a rather strained and over-fanciful picture of his life, comes to an end. Lucian adds that he has told this for no idle purpose. By recalling his career, young men will be stimulated not to give up in the face of poverty and difficulties, but to press forward in pursuit of culture.

Whether Lucian actually had such a dream or not, we of course cannot say. It is extremely improbable. The dream has ever been a favorite rhetorical device. The vision of Er with which Plato finishes his Republic, and Cicero's 'Somnium Scipionis,' may be mentioned for antiquity; while, not to refer to 'Piers Plowman' or 'Pilgrim's Progress,' Byron's 'The Dream,' Tennyson's 'Dream of Fair Women,' and Lowell's 'The Parting of the Ways' and number two of the second series of the 'Biglow Papers,' may serve as modern examples. The properties of Lucian's Dream are borrowed from the 'Choice of Heracles,'\* the famous apologue of Prodicus, and are somewhat lumbering. The rhetoric is at times in bad taste, as in the far-fetched comparison of himself to Triptolemus. But the impression created by the whole piece is in the highest degree pleasurable.

\* See X. Mem. 2, 1, 21 ff.

## NOTES.

*After consultation with friends, Lucian's father apprentices him to his uncle.  
His first work is a failure; he is severely punished, and runs home: that  
night he sobs himself to sleep.*

Page 1. 1. ἄρτι μὲν ἔπεπ. . . ὁ δέ, 'I had just ceased . . . when my father.' The clauses are co-ordinated with μὲν and δέ, as often, where in Eng. we subordinate the second to the first. Cf. X. Mem. 2, 7, 11; Dem. de Cor. 160. — φοιτῶν: G. 279, 1; MT. 112, 1; H. 796, a.\* 2. τὴν ἡλικ. πρὸς. ὦν, 'being already well on in my teens.' Cf. below, 16, ἀντίπαις. In his sixteenth or seventeenth year. Consult Beck. Char. Excur. to Sc. i., near end. 3. ὅ τι καὶ διδ. με, 'just what he should have me taught.' ὅ τι καὶ = *quid tandem*. καὶ often has this idiomatic use in Lucian. Cf. Char. 9 (18, 10); † Piscat. 16 and 45. For same use, cf. also X. Anab. 3, 5, 18; Symp. 1, 15; Dem. de Cor. 24. Observe force of mid. διδάξαιτο; for mood, v. G. 243; MT. 70, 2; H. 736. 4. οὖν: here, as often, this particle marks rather rhetorical than logical sequence. Compare the Orations of Demosthenes, where it is regularly used to indicate transition from introduction to body of oration. Consult K. 545, 3. In this use hardly translatable. 'The most, you must know, were of the opinion,' may possibly give it. — ἔδοξε παιδ.: personal construction where we prefer impersonal; so very frequently. Cf. Lat. *videor*; v. MT. 92, 2, n. 2; H. 777. — παιδεία, 'higher education,' 'culture,' with something of the cant force which attaches to this latter word nowadays. — μὲν finds its correlative, not in δέ, l. 6, which is simply continuative, 'while,' but in δέ, l. 8, as the contrast is between letters and a trade. 5. οὐ μικρὰς, 'no slight,' 'vast'; litotes. 6. τύχης λαμπ., *fortuna splendida*, 'a splendid fortune,' in just our sense. For similar use of λαμπρός cf. Piscat. 34; Menip. 12; also X. Symp. 1, 4. 7. ταχεῖαν τινα τ. ἐπικ. = τὴν ἐπικ. ἢ ταχεῖά τις ἐστίν. This sort of brachylogy is common with Lucian. Cf. Char. 4 (13, 20), 11 (20, 4), 15 (23, 13); Cock, 6 (67, 11). τῆς so used with adj. indicates that it is not taken in its full

\* G. = Goodwin's Grammar; MT. = Goodwin's Moods and Tenses. H. = Hadley's Grammar. C. = Curtius. K. = Kühner's Ausführliche Grammatik. M. = Madvig's Greek Syntax. The other abbreviations, it is thought, will be readily understood.

† The numbers in parenthesis refer to page and line of this edition. Others of Lucian's writings not found in this book will be referred to by Latin title.

sense; often about equivalent to our 'rather,' or 'pretty' used adverbially. Cf. X. Mem. 1, 3, 12: *ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι*. Lat. *quidam* has the same use; cf. Cic. Lael. 13, 48: *qui virtutem duram et quasi ferream esse quandam volunt*. 8. **τούτων**: somewhat contemptuous, like Lat. *iste*: 'If I should become master of one of your ordinary trades.' The common handicrafts were considered by the ancients disreputable for a free-born citizen to follow. Cf. X. Oecon. 4, 2-3; 6, 5: Aristotle, Pol. 1, 13. Consult also Beck. Char. Sc. v. n. 17. The construction *τέχνην τ. βαν. = βάνανσον τέχ.*, may be paralleled by Icaróm. 3, *γῦπα τ. καρτερῶν*. 9. **ἔχειν**: this and foll. infs. dependent upon *ἔδοξε* above, but with change of person. *ἔν* belongs also to *εἶναι*; G. 212, 4; MT. 42, 4. In the direct discourse both these verbs would be opt.; G. 224; MT. 50, 2; H. 748. In *εὐφρανεῖν* we have another apodosis, which presupposes a protasis with subj.; as though the speculative *εἰ ἐκμύθοιμι* were repeated in fact, as it is in thought, in the more vivid *ἐὰν ἐκμύθω*, — certainty taking the place of probability; K. 576, δ. Such blendings of the different conditional forms are not uncommon; G. 227; MT. 54, 2 (a); H. 750. But it is noticeable to find apodoses of different forms with the same protasis. In Dem. Phil. 1, 11-12, we have an instructive instance of the vivid future and the speculative conditional placed side by side with reference to the same event. That, and such uses as the one before us, as also the common confusion in English, show how easy it was to pass from one to the other or to combine the two. 10. **μηκέτ'**: according to regular Attic usage in indirect discourse, we ought to have here *οὐκέτ'*. G. 283, 3; C. 615, 3; K. 514. *μή*, the subjective negative, or negative of the will, came more and more into use with all late writers. Lucian constantly conforms to the usage of his times in this respect, notwithstanding his great zeal for a pure Attic style. This tendency shows itself in isolated cases even in classic times. Cf. X. Mem. 1, 2, 39, and 41. For full discussion, with special reference to Lucian, see Prof. Gildersleeve's article, 'Encroachments of *μή* on *οὐ* in Later Greek,' Am. Jour. of Phil., Vol. I. No. 1. — **οἰκόσιτος**, 'dependent upon my father.' 11. **οὐκ εἰς μακ.**, 'before a great while,' often recurs; cf. below, 10; Char. 8; Dem. Olyn. 2, 20. *οὐκ*, while belonging to the phrase, should be taken in translation with *μακρῶν*. For this word, v. H. 509, δ (α) — a transfer to time of its use as an adverbial expression of extent of space. 12. **ἀεὶ τὸ γιν.**, 'my regular earnings.' *ἀεὶ* belongs to *ἀποφέρων*, but may be freely construed with *τὸ γιν.* For *τὸ γιν.*, cf. Tim. 49 (56, 25); Tox. 18; Alex. 54; X. Anab. 1, 1, 8. 2. 12. **δευτέρας**



. . . προὔτεθῃ, 'a second point came up for full discussion.' 14. ἐκ-  
μαθεῖν: G. 261, 2; MT. 93, 2; H. 767. — ἀνδρὶ ἐλ. πρέπ.: so not strictly  
a τέχνη βάναντος after all. 15. πρόχειρον ἐχ. τ. χορ.: Lucian mani-  
fests a special liking for the predicate adj. Cf. just above, l. 7; below,  
χρηστὰς εἶχον τ. ἐλπιδας; Char. 3 (12, 15); and often. We do not use  
an article in such a case: 'requiring moderate expense, and likely to  
produce sufficient income.' — χορηγίαν: originally the cost of equipping  
and training a chorus for a public festival, the chief of the extraordinary  
services, λειτουργίαι, required by law of the wealthier Athenian citizens  
(Böckh Publ. Econ., bk. 3, ch. 22); then transferred to any expense.  
16. ἄλλου ἄλλ' ἐπαιν.: as in Lat., *alio aliam commendante*. ἐπαιν.,  
'recommending.' — ὡς ἕκαστος . . . εἶχεν, 'according as each had knowl-  
edge or experience.' With the intransitive use of ἔχειν accompanied by  
an adv., it is not unusual to find an explanatory gen.; G. 168, n. 3;  
H. 589; K. 419, 5. Frequent in Lucian. Cf. just below, φύσεώς γε ἔχων  
δεξιῶς; Symp. 8; Jup. tr. 7. 19. ἑρμογλύφος, 'a Hermæ-carver,'  
'a statuary.' Posts with heads of Hermæ were used as boundary-stones,  
as Hermæ was the god of boundaries. Houses, temples, etc., at Athens,  
had one before the door. That Hermæ were held in high reverence is  
shown by the indignation of the Athenians at their general mutilation the  
night before the Sicilian expedition set out; v. Thucyd. 6, 27. Lucian's  
uncle, it would seem, was a stone-mason and a statuary at the same time,  
a union of trades not unlikely in a provincial town. Below we have  
ἑρμογλυφεύς, a solecism; but L. doubtless wrote this word. Cf. Cobet,  
V. L. p. 81. — δοκῶν, 'had the reputation.' Cf. X. Mem. 4, 2, 6; Plat.  
Apol. 21 B, for same sense. — λιθοξόος . . . εὐδοκ.: quite possible that  
these words are a gloss, and should be removed from the text. Some  
editors do so. At all events, it would be better Greek to write εὐδόκιμος,  
as is seen by comparing Plat. Crito, 43 C., ἦν ἐγὼ ἐν τοῖς βαρύτατ' ἂν  
ἐνέγκαιμι. Full construction were, λιθ. ἐν τ. εὐδοκ. μάλιστα εὐδόκιμος. As  
this stands unconnected with what precedes, it is most natural to consider  
it epexegetical. But it may be asyndeton. Many insert καί.

P. 2. 1. θέμις. *fas*. 2. ἀλλά, 'so take the lad.' ἀλλά often thus  
used to mark a sudden transition to new thought; cf. X. Anab. 3, 4, 41.  
3. διδάσκου: here, as below, 10, and in many other places in Lucian,  
the mid. does not differ from the act. The mid. of this verb often so  
used by late writers. Most editors correct here to δίδασκε; but v. Cob.  
V. L. p. 310-311. Fritzsche appears to have misunderstood Cob., and  
quotes him as authority for change. Of course, no classic prose writer

would have thus confounded the voices. But Lucian, with all his carefulness, constantly violated Attic precedents, and it is absurd to attempt to correct all his solecisms. Fritzsche, however, asserts that the confusion in voices is limited to fut. and aor. In that case, *διδάσκον* may be a blunder of the copyist. 5. φύσεώς . . . δεξιῶς, 'for he's naturally clever, you know.' γε emphasizes the word after which it is placed. Stress of voice best reproduces it in Eng. usually. 6. ἐτεκμαίρετο, κτλ., 'he got this notion from my playing with the wax.' The wax with which the writing tablets were covered; hence the article. 7. ὁπότε ἀφειρήν . . . ἂν . . . ἀνέπλαττον: for moods, v. G. 233; MT. 62; H. 760, c.: for ἔν, v. G. 206; MT. 30, 2; H. 704. 8. βόας: Attic would be βοῦς. 9. εἰκότως, 'true to nature.' 11. τότε: the time of the consultation. 12. χρηστάς: for pred. adj., v. above, and cf. Alciphr. I, 21, 1. 13. ἅπ' . . . πλαστικῆς, 'from my fondness for moulding the wax.' The pronoun ἐκεῖνος very often best reproduced in Eng. by a noun. For sentiment of this passage, cf. Ar. Clouds, 877 ff., where Strepsiades recommends Pheidippides to Socrates:

ἀμέλει, διδασκε· θυμόσοφός ἐστιν φύσει·  
εὐθύς γέ τοι παιδάριον ὃν τυννοντονὶ  
ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἐγλυφεν,  
ἀμαξίδας τε σκυτίνας εἰργάζετο,  
κάκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.

3. 15. ἅμα τε . . . ἀχθόμενος. 'so, no sooner was a day thought suitable for beginning work than I was put in the charge of my uncle, not greatly disturbed in truth at my prospect.' Co-ordination where we subordinate the second clause, as above, 1. Especially common with ἅμα τε — καί (also without τε); v. C. 624 b, 2, n. (cf. Lat. *simul ac*). Cf. Tim. 20 (42, 14). — τέχνης: general sense, hence no article. 16. παρεδεδόμην: for similar change of tense, cf. below, 14. The Greek pluperfect, unlike the Latin and English, does not express an action as previous to some past action, but a completed action of the past, the effect of which is enduring; sustaining thus precisely the same relation to the imperfect as the perfect to the present, and so often used in connection with the imperfect in narrative. This principle seems to have been overlooked by the school grammars. Consult K. 385. Here, not 'I had been put in the charge,' but 'I was put in the charge,'—for good and all, i.e. with the expectation of my remaining. 18. οὐκ ἀτερπῆ, 'not displeasing,' = 'very pleasing'; litotes. 19. ἡλικιώτας, 'play-fellows.' Lat. *aequales*. — ἐπίδειξιν, 'chance for showing off.' — εἰ φαινοίμην, 'if I should be

seen'; has this meaning always with participles, H. 802; 'seem' with infs. Either the opt. is ind. disc. for *ἦν φαίνωμαι*, when the apodosis should be *εἴξειν*, or it is the regular protasis of the fourth form, when *ἄν* with *εἴξειν* would be expected. In either event the irregularity is striking: the fut. idea of the apod. being implied. But see MT. 50, 1, Rem. 1; 54, 2 (a). It is possible the author thought of this conditional clause as the subject of *εἰδοίκει*, considering it equivalent to an inf. *φαίνεσθαι*: 'but to be seen carving gods, etc., seemed to me to promise a sort of pastime, etc.' 20. *ἀγαλμάτια μικρά*, 'little statuettes.' 21. *οἷς*: assimilation, G. 153; H. 808. — *τό γε πρῶτον*, 'at the very first.' *γε* emphasizes by limitation; Lat. *quidem*. H. 850, 1. For *τὸ πρῶν*, v. G. 160, 2; H. 552, a. 22. *ἐγένετο*: imp. marks more vividly than aor. would have the immediate beginning of his troubles. — *ἐγκοπέα τινά*, 'a sort of chisel.' 23. *δοῦς*: G. 277, 1; H. 788, a. The participle in such uses expresses an action preliminary and preparatory to that of the main verb. We with less logical accuracy make the statements coordinate, and say, 'my uncle gave me a sort of chisel, and directed me, etc.' — *ἡρέμα*, 'quietly,' 'gently,' from the same root as *ἐρημος*. — *καθικέσθαι*, 'to come down upon,' 'to strike'; fol. by gen. G. 171, 1; H. 574, b. 24. *ἐν μέσῳ*, 'between us.' — *ἐπειπὼν τὸ κοινόν*, 'quoting as he did so (*ἐπὶ*) the adage, "well begun is half done."' Lucian, Hermot. 3, ascribes this proverb to Hesiod. There is no other authority for this. Iamblichus credits it to Pythagoras; Polybius simply to the ancients. Cf. Horace, Epis. 1, 2, 40: *dimidium facti qui coepit habet*. 25. *τοῖ*: in origin ethical dat. of *σὺ* = 'you know.' It no more than *δέ* is a part of the adage. *δέ* connects it with what the uncle had just said; *τοῖ* marks it as well known and familiar. — *κατενεγκόντος*: sc. *ἐμοῦ*; cf. below, 17, *λέγοντος*. G. 278, 1, n.; MT. 110, 1, n. 2; H. 791, a. For similar idiom in Lat., v. Tac. Ann. 1, 5. The object of the participle is of course *ἐγκοπέα*. 28. *μου κατήρξατο*, 'made a beginning of me,' 'put me through an initiation.' *κατάρχομαι*, as a technical religious term, meant, first, to begin the sacrifices: Od. 3, 445; Hdt. 4, 103. Then it was followed by the gen. of the victim (G. 171, 1; H. 574, b), and got the meaning 'to consecrate,' 'to sacrifice' (lit. 'to make a beginning of the victim for sacrifice'): Ar. Birds, 959. In this single instance the word seems, from the meaning 'to consecrate,' to be used in a semi-humorous figurative sense = Lat. *initiare*. 28. *ὥστε . . . τέχνης*: sc. *ἐγένετο*. 4. 30. *συννεχές*: neut. adj. as adv., G. 74, 2; H. 226.

P. 3. 1. *ἀναλύζων*, 'sobbing aloud': rare word; same root as Germ.

*schluchzen*. — **δακρύων**: G. 172, 1; 180, 1; H. 584, *b*. — **τοὺς ὀφθ.**: G. 160, 1; H. 549. **2. διηγοῦμαι τ. σκυ.**, 'I recount the whip,' 'I tell the story of my flogging.' Notice the brevity of expression. **3. κατηγορουν**: sc. αὐτοῦ. — **πολλήν τινα**: cf. *ταχείαν τινα* above, 1. **4. μή . . . ὑπερβάλ.**: G. 218, n. 2; MT. 46, n. 4. Apprehension or fear implied in *φθόνου*. Notice that we have here the subj. fol. a secondary tense: G. 216, 2; MT. 44, 2, R.; H. 740, *a*. Vividness of narrative is thereby heightened. **5. ἀγανακτησαμένης**: almost the only instance of the mid. According to ordinary usage, we should have *ἀγανακτησάσης*. **8. τὴν σκυ. ἀέ ἐννοῶν**: the usual reading is *τὴν νύχθ' ὅλην ἐννοῶν*, after which recent editors suppose some words have fallen out, as *τὰ συμβάντα ἐστρεφόμεν* (with which cf. Il. 24, 5; and Ar. Clouds, 36), since it is quite unlikely *ἐννοῶν* should be used absolutely. The present editor has adopted the reading of Steigerthal (*ἀέ*, however, is due to Sommerbrodt), which seems the simplest and most reasonable way out of the difficulty. That Lucian placed great stress upon the *σκυτάλη* appears clearly from what he says below in 14 and 16. Fritzsche's point, that *καί* is an insurmountable objection to this reading, seems not well taken.

*He has a wonderful dream. Two women seem to grasp him, and strive with each other for complete mastery of him.*

**5. 9. μαιρακιώδη**, 'puerile.' **10. εὐκαταφρόνητα**: as well as *δεόμενα*, predicate of *τά*. **11. καὶ πάνν**: *καί* serves simply to emphasize *πάνν*, like *καὶ μάλα*. Cf. X. Mem. 1, 3, 13. This intensive use of *καί* is very common in Lucian, not only in such phrases as this, which were used by every one, but in all sorts of expressions. **12. καθ' Ὅμηρον**, 'in the language of Homer,' a common use of *κατά* by Lucian. **14. θεῖός μοι, κτλ.**: words of Agamemnon, Il. 2, 56 f.; quoted again in part in Cock, 8. **16. ἀπολείπεσθαι τ. ἄλη**, 'fall short of reality.' G. 174; H. 580. **17. γοῦν**, 'at any rate.' **19. ἔναυλος**, 'rings in my ears.' **6. 20. δύο γυναῖκες**: the following narrative is an imitation of the famous and much finer Apologue of Prodicus, 'Heracles at the Road-forks'; for which see X. Mem. 2, 1, 21 ff., and cf. Silius Italicus, xv, 18 ff., where it is transferred to Scipio. Lowell has put the same idea into one of his most earnest poems, 'The Parting of the Ways.' For the wrangle of the two females, compare also the controversy between the *Δίκαιος Λόγος* and *Ἄδικος Λόγος* in the Clouds of Aristophanes, 889 ff. **21. ταῖν χερσῶν**: better Attic usage would require *τοῶν*: G. 78, n. 2;

H. 521; K. 368, A. 2. For case, G. 171, 1; H. 574, δ. **22.** μικροῦ, 'within a little'; full construction below, 16, μικροῦ δεῖν, which see. Just equivalent to παρὰ μικρόν of next sentence. ὀλίγου and ὀλίγου δεῖν used in the same way. **23.** ἄρτι μὲν ἂν . . . ἄρτι δέ, κτλ., 'one moment the one would be getting the mastery, . . . the next I would, etc.' ἂν, frequentative; v. above, 2, ἂν ἀνέπλαττον. **24.** παρὰ μικρόν, 'beside a little' = 'almost.' Lucian uses παρὰ ὀλίγον in same sense. Cf. παρὰ πολὺ. **26.** αὐτῆς ὄντα με, 'me who belonged to her.' G. 169, 1; H. 572, c. **27.** βούλοιτο . . . ἀντιποιοῖτο: subject in each case not the speaker, but the one addressed. — τῶν ἀλλοτρίων, 'another's possessions.' **28.** ἦν δὲ ἡ μὲν, κτλ., 'the one looked like a laboring woman, masculine in appearance, with dishevelled hair, and hands covered with callouses. Her gown was tucked up, and she was covered all over with marble dust; in fact, just like my uncle when chipping at his marbles.'

P. 4. **1.** ξέοι: iterative, like ἀφεθείην above, 2, q. v. **2.** τὸ σχῆ. εὐ. κ. κόσ. τ. ἀνα., 'in figure comely, and elegant in dress.' Notice chiasmic arrangement. Not rare in English, as Milton, 'dulcet symphonies and voices sweet'; and Lowell,

'Whether we look, or whether we listen,  
We hear life murmur, or see it glisten;'

see also second line of poetry quoted just below.

*They appeal to Lucian for decision, and plead their case before him. First,  
'Statuary' makes her plea.*

**4.** ἐφίασι, 'appeal to me': technical law term. — βουλοίμην: G. 241, 3; H. 736. **7.** οἰκεία, 'of your household,' 'familiar or friendly to you.' **10.** καὶ μάλα, 'very'; emphatic. Cf. καὶ πάνυ above, 5, and X. Cyr. 6, 1, 36. **11.** λήρων κ. φλη., 'stuff and nonsense.' Such expressions of contempt for culture not infrequent in the mouths of Lucian's Philistine characters. Modern Philistinism echoes the same sentiments. Cf. Hamerton, 'The Intellectual Life,' ix. iv. ff. **13.** πρῶτα μὲν, 'first and foremost'; cf. X. Mem. 1, 4. 13. — θρέψη γεν, 'you will fare well,' or 'you will enjoy hearty food.' **14.** καρτερούς: pred., cf. above, 2. For sentiment, compare Ar. Clouds, 1009 ff., where the Δίκαιος λόγος, in speaking of the old Athenian training, says:

ἦν ταῦτα ποιῆς ἀγὼ φράζω,  
καὶ πρὸς τούτοις προσέχης τὸν νοῦν,  
ἔξεις αἰεὶ στήθος λιπαρόν,  
χροῖαν λευκὴν, ὤμους μεγάλους,  
γλῶτταν βαίαν.

Likely as not, L. had this passage in mind. **15.** ἀλλότριος, 'an alien to,' 'inexposed to.' — ἐπὶ τ. ἄλλοδ., 'abroad.' The literati and philosophers of the day wandered from place to place peddling their intellectual wares by private instruction and public readings. How strong the feeling of local patriotism among the ancients was, and how great a misfortune it was considered to leave one's native place, may be gathered from the concluding chapters of Plato's *Apology*, and from the wailings of

'Ovid in Pontus, pining for his Rome  
Of men invirile and disnured dames,  
That poison sucked from the Attic bloom decayed.' — LOWELL.

**17.** ἐπὶ λόγοις, 'for mere words'; strongly sarcastic. ἀλλ' ἐπ' ἔργοις at once suggests itself. **8.** μὴ . . . τὸ πιναρόν, 'do not be shocked at the meanness of my appearance nor the squalor of my garb.' For mood, G. 254; H. 720, *b*. For τὸ εὐτελές, etc., G. 139, 2; H. 509, *c*. Lucian is fond of neuter adj. for abstract noun. **20.** Φειδίας ἐκείνος, 'the famous Phidias.' ἐκείνος is thus often used of well-known or celebrated persons or objects: cf. Ar. *Clouds*, 534. K. 467, 13. Compare Lat. *ille*, as Cic. de imp. Pomp. 9, 22: *ut ex eodem Ponto Medea illa quondam profugisse dicitur*. Roby, Lat. Gram. 2259, f. — εἰσεξε τὸν Δία, 'showed us Zeus,' 'set Zeus before us in life-like shape.' — Φειδίας, of Athens, the most celebrated sculptor of antiquity, a contemporary of Pericles. His masterpieces were the wonderful chryselephantine statues of colossal size of Athena and Zeus; the former overtopping all else upon the Acropolis at Athens, the latter (referred to in the text) for 800 years the envied possession of Olympia in Elis. Zeus was represented after the conception of Homer, Il. 1, 528 ff. This was considered the most perfect product of the plastic art. — Πολύκλειτος, of Sicyon, a younger contemporary and rival of Phidias; like him, pupil of Aegladas: his statue of Hera, at Argos, like Olympian Zeus of Phidias, the model for all succeeding times. He reached such perfection in the representation of the human form that one of his pieces, the *δορυφόρος*, was known as 'the canon' (κανὼν). — Μύρων, of Eleutherae, a fellow-pupil with Polykletus. He worked chiefly in bronze; especially famous were his discus-thrower and a bronze cow. The Greek anthology still preserves nearly forty epigrams in praise of the latter. — Πραξιτέλης, of Athens, flourished about the middle of the fourth cent. B.C. He preferred marble. He excelled in the soft beauty and graceful charm of his figures, but had less of the simple majesty that characterized the sculptors of the preceding century. The Aphrodite of Cnidus his most famous work. For further

information concerning these artists, see art-histories, especially Lübke, bk. 2, 1. **23.** εἰ γένοιτο . . . δόξεις: not unusual blending of conditional forms by Lucian; MT. 54, 2, *a*. Similar confusion frequent in Eng. — πῶς οὐ, 'how not' = 'assuredly.' **27.** διαπταίονσα . . . πολλά, 'stammering continually, and speaking for the most part in barbarous phrase.' διαπταίω occurs nowhere else; it marks the lack of fluency, while βαρβαρ. is no doubt a fling at the provincial dialect of Samosata. **28.** μάλα δὴ σπουδῇ συνείρουσα: usually interpreted to mean, 'speaking connectedly with extreme difficulty'; but that would be only a reiteration of the idea already clearly expressed by διαπταίονσα, and sounds very awkward when taken with what follows. Better take σπουδῇ in its commoner meaning, and translate the contemptuous (cf. Dem. de Cor. 309) συνείρουσα literally: 'stringing her words together with great earnestness, and doing her best to win me over.' **30.** τὰ πλείστα . . . διέφυγεν, 'for the most she said escaped my memory at once,' — driven out by the speech that followed. For ἤδη in this sense, cf. Cock, 12 (72, 15); Thucyd. 1, 18. K. 499, 2.

*Then 'Culture' eloquently sets forth the glories of a literary career.*

P. 5. **2.** ὁδὲ πως, 'about as follows.' πως disclaims verbal accuracy. **9.** **2.** Παιδεία, 'Culture.' **3.** συνήθης, κτλ.: from his school life. — εἰς τέλος, 'perfectly.' **4.** μου: G. 171, 1; H. 574. **5.** οὐδὲν ὅτι μή, 'nothing but'; ὅτι, it will be remembered, is adv. acc. of ὅστις. Lit., then, 'there is nothing as to which you will not.' μή, where better Greek, οὐκ; v. note to 1. **7.** τοῦτω = τῷ ἐργάζεσθαι. **8.** ὀλίγα, κτλ., 'your earnings scanty and paltry.' **9.** εὐτελὲς τ. πρό, 'inconsiderable when you appear in public'; i.e. without attendants or clients who thronged about the wealthy and the powerful. **10.** ἐπιδικάσιμος, 'contended about in court' = 'much sought after'; rare word. Some make it active, 'useful in court,' 'a good advocate.' — φίλοις, κτλ., dat. of reference. **11.** αὐτὸ μόνον, 'only just a workman.' Common in Lucian, cf. Char. 6 (15, 21), as also αὐτὸ τοῦτο; adv. acc. **12.** τῶν . . . δήμου, 'one of the common herd.' Such a use of the part. gen. without εἰς or τις, peculiar to Lucian. Cf. Apol. 15; Adv. indoct. 8. Fritzsche writes here τοῦ δήμου εἷς, τὸν ἀεὶ προῦ., an emendation which commends itself. The common reading is the same, except that ἀεὶ stands before τόν. Unlikely, from the meaning of ἀεὶ. — ὁ πολλὸς δῆμος = οἱ πολλοί, vulgus. — εἰς ἀεὶ, 'your whole life through.' Cf. Char. 17 (25, 8). **14.** λαγῶ . . . ζῶν: proverbial of a life subject to continual harassing. Cf.

Dem. de Cor. 263; Hdt. 3, 108. — ἔρμαιον, 'godsend'; from Hermes, patron god of all treasure-trove and sudden luck: v. note to Tim. 24. Here about equal to 'plaything.' 15. εἰ γένοιτο . . . ἐπαινέσονται . . . ἐξαιτ' ἄν: blending of third and fourth forms of cond. in apodosis after protasis of fourth; v. note to 1. — πολλά θαν.: usually πολὺς is connected with fol. adj. by καί, as l. 25 below. Cf. Dem. 20, 112. 17. οὐκ ἔστ. ὅς = οὐδεὶς. 18. οἷος ἂν γῆς, 'however good a sculptor you may be.' 10. 20. ἦν δ': δέ corresponds to μέν, l. 4, but the antithesis is very slight. 21. ἔργα: includes both πράξεις and λόγους. 23. ὥς εἰπεῖν, 'so to say,' 'about'; restrictive of πάντων. G. 268; H. 772. — ἔμπειρον: sc. σέ. 24. σοι: dat. of interest; G. 184, 3; H. 597. — ὅπερ κυρ. ἔστι, 'the part which is supreme in you.' Neuter relative thus used regardless of the gender of the antecedent, when the writer had in mind not a particular but the universal concept; on the same principle on which a pred. adj. is often put in neuter regardless of gender of subject. Cf. X. Mem. 1, 2, 54. K. 361, 2. 29. ὥς ἀληθῶς, *verissime*. ὥς in this and similar expressions strengthens positive as it does superlative: in origin, however, probably like our idiom, 'as true as true.' K. 555, A. 15. The phrase emphasizes ἀκήρατος, 'really genuine.' — λήσει . . . μετ' ἐμοῦ, 'the entire history of the past and the demands of the present you will understand; nay, more, with me at your side, even the secrets of futurity you will foresee.' Notice chiasmic arrangement. In fact, 'Culture' promises the young Lucian what the hero of 'Locksley Hall' was after his 'youth sublime.' She will nourish him 'with the fairy tales of science and the long result of time'; 'the centuries behind' him shall repose 'like a peaceful land'; the promise of the present shall be understood; and he shall dip 'into the future far as human eye could see,' and catch some 'vision of the world' and of the coming 'wonder.'

P. 6. 1. καὶ ὅλως, 'in a word.' 2. οὐκ ε. μακ: v. above, 1. 3. διδάξομαι: v. above, 2, note on διδάσκου. 11. 3. ὁ τοῦ δεινός, 'the son of What's-his-name.' 4. ὁ βουλευσάμενος . . . τέχνης, 'who had thoughts about so ignoble a trade.' οὕτω follows the word it modifies, as above, 7, and not seldom. 5. ζηλωτὸς κ. ἐπιφ., 'emulated and envied.' 6. ἐπὶ τ. ἀρί. εὐδοκ., 'in high repute as a man of most excellent talents.' ἐπὶ causal. τοῖς ἀρίστοις neuter; cf. ἐπ' ἀγαθοῖς in X. Mem. 2, 1, 27. The Latin version makes it *ob rerum optimarum cultum insignis*. 8. ἀποφλεπόμενος, 'admired.' 10. ἀρχῆς: under the emperors of the second century, scholars were often advanced to royal offices;



v. Merivale, Hist. of the Romans, ch. lx. Lucian himself held office at one time in Egypt; v. his *Apologia*, 12. — *προεδρίας*: the privilege of reserved or first seat at the theatre, accorded to men of rank. Cf. Ar. Knights, 702 ff. Here perhaps more general; we may translate *ἀρ. κ. προε.*, 'office and public distinction.' 11. *ἀγνῶς κ. ἀφ.*, 'unknown and unnoticed.' 13. *τοιαῦτα*: pred., 'such are the marks, etc.' 14. *οὗτος ἐκεῖνος*, 'that's he,' 'that's the man.' Cf. Lucian's Herodotus, 2; Persius, Sat. I, 28:

*At pulchrum digito monstrari et dicier* HIC EST.

12. 15. *τι σπου. ἄξ.*, 'anything serious,' 'any misfortune.' 18. *δυνάμεις*: G. 173, 1; H. 577, a. 19. *τὸν πατ. . . . εὐδα.*, 'congratulating your father on having such a son.' Cf. Ar. Wasps, 1512. For sentiment, ib. 1275 f., and Clouds, 1206 ff. 20. *ὃ δὲ λεγ. . . περιποιήσω*, 'the common saying, that forsooth some men attain even (*καί*) immortality, I will realize in your case.' *ἔρα* in such connections is often ironical. Lucian assumes no responsibility for the popular belief. The kind of immortality, that of his works, which he here predicts of himself, he has fully gained. Cf. the similar prediction of Horace, *exegi monumentum*, etc., 3, 30. 23. *συνών*: v. to *φοιτῶν* above, 1. — *τοῖς πεπαλ.*, 'the cultured.' 24. *Δημοσθένην* (384–321 B.C.), the patriotic orator and statesman of Athens in the period of struggle against the rising power of Macedon. His father was a wholesale cutler and upholsterer in good circumstances. Lucian rhetorically exaggerates the lowliness of his birth. 25. *ἐκεῖνον*: v. above to 8. — *τίνος . . . ἡλίκον ἐποι.*, 'whose son he was, and how great I made him.' Two interrogative sentences are thus often in Greek, as sometimes in Latin, condensed into one. Cf. X. Mem. 2, 2, 3; Dem. Phil. 1, 36. K. 587, 7. 26. *Αἰσχίνην*: celebrated Athenian orator, inferior only to Demosthenes, whose rival and political opponent he was. He was retained by Philip, and was the chief mouthpiece of the Macedonian party at Athens. His mother, Glaucotea, was a priestess of some sort of not very reputable religious mysteries. At the initiations it was usual to beat a kettle-drum (*τύμπανον*). This was sufficient to give Dem. ground for styling Aeschines (de Cor. 284) contemptuously 'the son of a kettle-drummer.' Lucian repeats it here in all soberness. For full account of these orators, v. Mahaffy, Hist. Greek Lit. vol. ii. 27. *Σωκράτης* (469–399 B.C.), father of Greek ethical philosophy. He was the son of Sophroniscus, a sculptor, and in his early years is said to have followed his father's calling: v. Grote,

ch. lxviii.; Curtius, bk. v. ch. ii.; Mahaffy, ii.; Blackie, 'Four Phases of Morals.' **28.** ἑρμογλυφικῇ: it is clear enough from this passage that this word was extended from Hermae-carving to sculpture in general. **29.** ἐπειδὴ . . . κρείττονος, 'as soon as he came to know the better way.'

P. **7.** **13.** **4.** προεδρίας, κτλ.: abstract nouns are thus pluralized when reference is had, not to the abstract notion, but to instances where it is manifested; so here 'opportunities for civic honors, power, and office.' **7.** ἀναλήψῃ, 'assume.' **8.** μοχλία, 'crowbars.' — γλυφεῖα, κτλ., 'carvers, chisels, and gravers.' γλυφ. found only here. **9.** κάτω νενευκῶς . . . ἐπινοῶν, 'bending low over your work, with earthward turn and earthward gaze, and in every way abject; never lifting up your head, and never having a thought that savors of manliness and freedom.' All these expressions, while describing literally the life of a stone-cutter, are to be taken in a figurative sense also. **13.** εὐρυθμα κ. εὐσχ., 'symmetrical and beautiful.' **14.** ὀπως, κτλ., 'taking no thought as to how you shall yourself attain a symmetrical and graceful development, but rendering yourself less worthy of honor than your blocks of stone.' Cf. what Diog. Laert. says (2, 33) of Socrates: ἔλεγε θαυμάζειν τῶν τὰς λιθίνους εἰκόνας κατασκευαζομένων τοῦ μὲν λίθου προνοεῖν, ὥς ὁμοιάτατος ἔσται, αὐτῶν δ' ἀμελεῖν, ὥς μὴ ὁμοίους τῷ λίθῳ φαίνεσθαι.

*Lucian decides in favor of 'Culture' without hearing her through, and is treated by her to a wonderful voyage through the air.*

**14.** **17.** λεγούσης, κτλ., 'as she uttered these words.' Notice force of imperfect part. And here as often notice that the Greek idiom differs from ours by using a specific verb and a general substantive, where we prefer a general verb and a specific substantive. **18.** ἀπεφηνάμην, 'rendered my decision.' Used also with γνῶμην. — τὴν . . . ἐργατικὴν, 'that squalid drudge.' TOOKE. **22.** εὐθὺς ἀρχομένῳ, 'at the very beginning'; circum. part. **23.** ἐνετρίψατο, 'she caused no slight drubbing to be administered.' The subject is, of course, ἡ ἐργατικὴ. **24.** τῷ: for gender, v. note on ταῖν, 6. **25.** ἔπριε . . . ἐπεπήγει: for change of tense and force of plup., v. note on παρεδόμην, 3. These pluperfects illustrate principle there laid down perfectly: not 'she had been fixed to the spot, etc.,' but 'she was fixed to the spot and turned into stone,' — and so remained. — Νιόβην: daughter of King Tantalus, of Lydia, and wife of Amphion. She claimed superiority to Leto because she had many children, while Leto had only two. Angered at this boast-

fulness, Apollo and Artemis slew with their bows all her sons and daughters, and Niobe, 'all tears,' was changed into a rock on Mount Sipylus. Cf. Il. 24, 602 ff.; Soph. Ant. 823-33; Elect. 150 ff.; Ovid, Met. 6, 146-312. **15. 29. τοιγαροῦν, κτλ.**, 'I shall requite you, be well assured, for this decision.' *δικαιοσύνης*, causal gen. **30. καὶ ἄλλῃ**, 'come, then, at once.' *καί* intensive: cf. X. Mem. 1, 1, 6; Symp. 2, 3; Lysias ad Eratosth. 29. For *ἤδη* in this sense, cf. Dem. Olyn. 2, 2.

**P. 8. 2. τι δχημα, κτλ.**, 'a sort of vehicle, to which was yoked a kind of winged steeds.' Gen. of characteristic; H. 568. Cf. Hdt. 7, 40. — **Πηγάσφ**, the winged steed of the gods. **3. μὴ ἀκολ.**: part. used conditionally; hence *μὴ*. G. 283, 4; H. 839. It represents protasis of second form. For omission of *ἄν* in apodosis, v. MT. 49, 2, n. 3 (e). **4. ἀγνοήσῃν ἔμελλες**, 'you expected to remain ignorant of.' **6. ἀρξάμενος, κτλ.**, 'I began with the east, and from there to the utmost west took a survey, etc.' For *ἀρξαμ.*, cf. *τελευτῶν*, as in Plato, Apol. 8. H. 788, last part. — **ἄχρι πρὸς**: like *μέχρι πρὸς*, of frequent occurrence = *usque ad*. **8. Τριπτόλεμος**, son of Celeus, king of Eleusis. Hospitably entertained Demeter when in search of her daughter. In return she gave him a chariot with winged dragons and seeds of wheat. With this he wandered over the world, scattering the seed below, and so introducing agriculture. V. Ovid, Fasti, 4, 507 ff. **11. μετ' εὖ . . . παρέπεμπον**, 'sent after me their words of cheer.' *γενοίμην*, iterative; v. note to *ἀφελείην*, 2. **16. 15. ἀλλά μ. ἔδωκ**: change to finite verb from attributive construction. **16. τις**: v. note on *τινα*, 1; translate, 'but I thought I made my return in pretty sumptuous attire.' — **καταλαβούσα, κτλ.**, 'then, too, when she came upon my father standing expectant.' **18. κάμῃ, οἶος ἤκοιμι**, 'in what glory I had returned.' Prolepsis; cf. Tennyson, *In Mem.* lxxviii. 1, 'I know thee of what force thou art.' — **καὶ τι καὶ ὑπε.**, 'and reminded him, too, just a bit of the intentions respecting me he came near carrying out.' **19. μικροῦ δαίν**: like parenthetic *ἐμοὶ δοκεῖν*, just below. Infin. used loosely in idiomatic expressions. G. 268; MT. 100; H. 772. **20. ἀντίπαις**, 'youth'; v. to 1 above. **21. πρὸς**, 'in the presence of' = 'because of.'

*Lucian explains his motive in narrating the dream, — to encourage poor but aspiring young men.*

**17. 22. μεταξύ**: makes more definite the temporal force of the participle, — 'in the very midst of my speech,' 'while I was still speaking.' Cf. Char. 6 (15, 30). G. 277, n. 1 (a); H. 795, c. — **λέγοντος, sc. ἐμοῦ**,

v. above to 3 (2, 25). — **ἔφη τις**, 'some one said'; with about the force of our 'did some one say?' **23. δικανικόν**, 'smacking of the court;' hence 'circumstantial,' 'tedious.' It no doubt combines here both the literal and the derived meaning, as the dream-forms had pleaded their case as before a judge. **25. ἡ τάχα . . . ἔστι**, 'or likely enough, it too, like Heracles, is a three-nighter.' For this allusion, cf. Dial. Deo. 10, and Diodorus, iv. 151, D. **28. γεγηρακότων**, 'musty,' 'threadbare.' **29. ἔωλος, κτλ.**, 'this frigid prating of his is stale; he did not take us for a kind of dream-interpreters, did he?' For **μή = νυμ**, v. G. 282, 2; H. 829. **30. οὐδὲ γάρ**, 'why, no more did Xenophon.' For Xenophon's dream, v. Anab. 3, 1, 11 ff. But Xen. says nothing of having narrated his dream to the army, as is here implied. Lucian's memory seems to have been slightly at fault when he penned this.

**P. 9. 1. ὥς, κτλ.**, 'how it seemed to him that there was a flame, etc.' **2. καὶ τ. ἄλ.**, 'and so on.' **3. οὐχ**: repeated for emphasis, and because of intervening sentence. Cf. X. Anab. 3, 2, 25. — **ὑπόκρισιν**, 'matter for interpretation.' Fritzsche changes it to **ὑποκρίσεως ἕνεκεν**. — **οὐδ'** . . . **ἐγνωκώς**, 'nor yet with the thought of telling an entertaining story.' **4. αὐτά**, 'it,' the dream in its details. — **καὶ ταῦτα**, 'and that too,' 'especially'; **ταῦτα**, appositive of the preceding statement. **5. ἀπογνώσει πραγ.**, *in desperation rerum*, 'when all was given up for lost.' **6. καί**: best take this as emphasizing **χρήσιμον**, 'useful': 'but his narrative had some *useful* aim.' **18. 9. τρέπωνται**: for mood, v. above to 4 (3, 5). **10. παιδείας ἐχ.**, 'apply themselves to culture.' G. 171, 1; H. 574, b. — **ὑπὸ πεν. ἔθελ.**, 'is inclined to shirk under the influence of poverty.' **12. φύσιν. διαφ.**, 'to the ruin of a gifted nature.' **13. εὐ οἶδ' ὅτι**, 'assuredly,' 'without doubt'; parenthetical, like **οὐκ οἶδ' ὅπως, εὐ ἴσθι, δῆλον ὅτι**, etc. **15. ἐννοῶν, κτλ.**, 'bearing in mind what I was when I, etc.' For similar use of part. and interrogative, but in object relation, cf. X. Mem. 2, 2, 1. — **οἷος μὲν . . . οἷος δέ**: emphatic repetition. **16. μηδὲν ἀποδ.**, 'shirking no whit before the poverty of those days.' **μηδέν**, where classic Greek, **οὐδέν**; v. above to 1. **18. εἰ καί, κτλ.**, 'if nothing more, at any rate not less famous than any sculptor of them all.'

## CHARON.

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### INTRODUCTION.

THE theme of this dialogue is the vanity of human wishes, the emptiness and idleness of human pursuits. Its closing words give most distinctly its prevailing note: 'Ah, how pitiable is human life!—and not a word of Charon!' This is no new theme. It is the burden of Ecclesiastes. Moral reformers and preachers in all climes and ages have wearied the world with its discussion. Gain power, fame, wealth,—what you will; yet a few years, and 'a narrow ridge in the graveyard' will be all your possession. 'A living dog is better than a dead lion.' Such writings have their place; for it is well man should reflect in this wise now and then, lest the sordid demands of the hour absorb too much of his life-strength; but they are not the ones that most help forward the world. They rather dishearten than inspire for action. This is a favorite theme with Lucian. He is constantly touching upon it in his other writings; while in the *Dialogues of the Dead* it is set before us from every point of view with a brilliancy of ideas and a splendor of invention which are almost dazzling. But in no single writing by Lucian, or by any one else, I doubt, has this imposing subject ever been presented in a more powerful and impressive manner than in the one now before us.

Charon, it will be remembered, was the son of Erebus. It was his duty to ferry the shades across the rivers of the lower world. For that he received an obolus, which was placed under the tongue of the dead. He is represented (v. Vergil, *Aeneid*, VI. 298 ff.) as a shabbily-dressed, shaggy-haired, straggling-bearded old fellow, with bright, gleaming eyes, and tremendous vigor, managing his

creaky old boat with a long pole. Hermes was the messenger of Zeus and the convoy of the dead, and patron deity of many things besides. He is represented as carrying a staff, round which two serpents twined; and as furnished with a jaunty winged hat, and sandals, likewise winged at the ankles. These carried him with windlike swiftness.

The scene of the dialogue is laid about the middle of the sixth century before Christ. Its plot and the choice of characters show that Lucian possessed a fine sense of dramatic fitness. Who could better moralize upon the futility of all human greatness and human effort than he into whose boat the great and the small of earth must soon or late come, stripped of all they prized and loved? And who so fit to show him human life as Hermes, whose manifold duties took him hither and yon throughout the world, but who, from his duty of conducting the dead to Hades, was familiar too with the limitations of the nether world, and so could appreciate all Charon's difficulties and desires?

The progress of the dialogue may be briefly indicated as follows. Charon has gotten a 'day off' from Hades to visit the upper world. He no sooner reaches it than, luckily for him, he meets Hermes, whom he persuades to act as his guide. As Charon's time is so short, it is decided they must find some lofty look-out whence to behold human life. No place high enough being found, with the aid of a wonder-working verse or two from Homer mountains are piled one upon another, and they climb to the top, Charon with some trepidation. Another verse from Homer gives him clearness of vision, and he looks out eagerly upon the panorama of human life. He sees Milo, the famous athlete, as he carries the bullock; catches sight of Cyrus, glorying in his victories; overhears Croesus and Solon conversing on human happiness; observes Tomyris, who, so Clotho has told Hermes, will give Cyrus his 'fill of blood'; notices the young Cambyses and Polycrates, and shouts a bravo to Clotho as he hears their fates. Then the warring, striving, bustling masses attract his attention; and as he watches them he perceives a cloud of forms floating overhead, which Hermes on inquiry tells him are the hopes, the fears, and the like, that cheer and cheat

mankind. As he looks more closely, he sees each person dangling at the end of a minute thread which the Fates are spinning. All this strikes him as very ridiculous, — much more so when Hermes expatiates upon the uncertainty of human life and hopes, — and he compares men to bubbles upon a stream. Seeing so clearly their folly, he wishes to exhort them to live mindful that death is not far off, when they must leave everything they cared for behind, and come empty-handed into his boat; but he is restrained by Hermes. Lastly, he has Hermes point out to him the resting-places of the dead, and laughs loud and long as he sees them decked with flowers, and the altars near at hand smoking with sacrificial banquets; and then the famous cities he has heard so much about, and laughs again that they are shapeless ruins. Then, just as they are about to descend, he gets a glimpse of a battle between Spartans and Argives over some petty boundary question, — when he has seen enough of human folly, and, with thanks to Hermes for his guidance, returns to his ferry.

In no one of Lucian's writings are the charms of his style, his keen satire, his biting sarcasm, his delicate irony, his fine mockery, his easy yet elevated discourse, seen to better advantage. The interest does not flag for an instant; rather it increases from the moment when we hear Hermes asking Charon 'Why are you laughing?' till we see Charon disappear with that sarcastic exclamation, 'And not a word of Charon!' Its dramatic truth is striking. Charon says nothing out of character. All his images and comparisons are borrowed from scenes with which he is familiar in the nether world. The situations are often comical in the extreme, if one but stops and attempts to image them to one's self. The dialogue has all the charm and naturalness of actual conversation, graceful and urbane. The incidents are chosen with great felicity, each one adding to the impression already created; while nothing could be finer than its mocking irreverence for the superstitious or exaggerated regard in which Homer was universally held.

## NOTES.

*Charon, just arrived in the upper world for a day of sight-seeing, meets Hermes, and induces him to act as his cicerone.*

P. 10. 1. 2. τὴν ἡμετέραν: sc. γῆν, 'the earth'; the upper world, as distinguished from Pluto's realms. It explains δεῦρο. 3. ἐπιχωριάζεν, 'to visit habitually;' i.e. 'be interested in affairs up here.' 5. τὰ ἐν τῷ βίῳ, 'life'; 'I wanted to see what life is like.' 6. τίνων: change from indirect interrogative ποῖα to direct, to prevent repetition. Cf. below, 18 (26, 2), ὅ τι . . . ἢ τί. Cf. Soph. Oed. Tyr. 71 f. — τίνων στερ., 'what it is that they are deprived of which makes all,' etc. Cf. note on οἶος ὦν, Dream, 18 (9, 15). 8. διέπλευσεν, 'sails across the Styx.' G. 205, 2; H. 707. — οὕν, 'so'; inference from first sentence, 'I want to see.' — Ἅιδου: Hades, or Pluto, god of the nether world. Pluto was the common name in prose; Hades, like Orcus in Latin, preferred by the poets. 9. καὶ αὐτός, 'I too,' emphatic. — ὁ Θετταλός: Protesilaus, leader of the Thessalians against Troy. He was the first to leap ashore, though knowing death awaited the first. The prayer of Laodamia, his loving wife, gained for him the privilege of returning to her for three hours. When the time came for him to return,

'Forth to the realms that know not earthly day  
He through the portal takes his silent way,  
And on the palace floor a lifeless corpse she lay.' — WORDSWORTH.

Cf. Iliad, 2, 695 ff.; Ovid, Her. 13. According to Lucian, Dial. Mort. 23, q. v. (as is also implied here), Protesilaus himself seeks permission from Pluto, and is granted leave of absence for a day. — ἐκεῖνος: v. to Dream, 8 (4, 20). 10. λειπόνεως γενέσθαι, 'be absent from my boat.' 11. ἐς δέον, 'opportunistically,' 'in the nick of time'; lit. 'to need.' Cf. De. Hist. Conscr. 63. 12. εὖ οἶδ' ὅτι, 'I'm sure'; parenthetic: v. to Dream, 18. 13. ὥς ἂν εἰδῶς ἅπαντα, 'for you, I'm thinking, would know everything.' ὥς, subjective, shows that the reason given by the participle is the opinion of Charon. G. 277, n. 2 (a); H. 795, e; M. 175, d. ἂν εἰδῶς, equivalent to an apodosis of the fourth form, or so-called potential optative. G. 211; MT. 41, 1; H. 803, a. The condition, 'If I should ask you,' easily suggested. 15. τι διακ. . . ἀνθρωπικῶν, 'to execute for the Zeus above some commission relating to mankind.' διακονησόμενος active in meaning, as the middle of this verb often in



Lucian. For force of part., G. 277, 3; H. 789, *d.* — τῷ ἄνω Διί: the real Zeus, in contrast with Pluto, often called δ κάτω Ζεύς. In Dial. Mort. 23, 1, Protesilaus addresses Pluto with ἡμέτερε Ζεῦ. Homer, Il. 9, 457, styles him Ζεὺς καταχθόνιος. 16. δέδια: 2nd perf. of δίδω (Veitch, 195), but in meaning as though from δείδω. Present in force like οἶδα. G. 200, n. 6; H. 712. 17. ὅλον ὑμέτερον: Hermes had for one of his duties to conduct the dead to Hades. In Dial. Deor. 24, Lucian represents him as complaining to his mother, Maia, that while the other gods were sleeping he must accompany the shades to the nether world. 18. ῥύψῃ κἀμέ, κτλ., 'may catch me by the foot, and hurl me too'; i.e. as well as Hephaestus, who was

'thrown by angry Jove  
Sheer o'er the crystal battlements.'

A comic allusion to Il. 1, 590 f., where Hephaestus says:

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα  
ῥίψει, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.

P. 11. 1. ὥς . . . παρέχοιμι, 'that I too, in dispensing nectar, may furnish cause for laughter by my limping.' Here an accidental consequence is humorously stated as the purpose of Zeus's possible action. Strict sequence would require the subj. here; but the optative in such a connection is frequent in Lucian, and especially in this dialogue. Cf. just below, l. 14; p. 12, ll. 3, 7; p. 13, l. 13; p. 16, l. 4; and often. Consult H. 740, *b*; K. 553, 4. 3. περιόψει, 'will you stand by and see?' Cf. X. Mem. 2, 7, 2, for same meaning. — ἄλλως, 'at random'; *temere*. 4. καὶ ταῦτα: v. to Dream, 17 (9, 4). 5. ξυνδιάκτορος, 'fellow-conductor,' viz. of the dead to Hades. The word is found only here. διάκτορος, a common epithet of Hermes in Homer, where its sense is disputed. — καὶ μὴν καλῶς εἶχεν, 'and, besides, you might well remember these facts, at any rate.' For καλῶς εἶχεν, cf. Icarom. 16 (103, 25): so too ἱκανὸν ἦν, Tim. 37 (50, 21); ἐχρήν, ib. 38; ἔμεινον ἦν, Cock, 13 (73, 2). Literally, 'it was well,' and, by implication, still is (cf. Latin *decebat* and *oportebat*); that is, the action expressed by the subject infin. is impliedly unfulfilled as yet, while the propriety or necessity of it still remains. G. 222, nn. 1, 2; MT. 49, 2, nn. 2, 3; C. 509; K. 392 *b*, 4. 6. μηδεπώποτε: Attic would be οὐ: v. to Dream, 1. In Aristophanes, Frogs, 197 ff, Charon is represented as requiring Bacchus, to his great discomfort, to ply one of the oars. 9. εἰ . . . εὐροις, . . . διαλέγῃ: a striking irregularity, which it would be hard to parallel in Attic Greek. In general conditions referring to the present or the future, εἰ with the

subj. is the rule. G. 225; MT. 51. Here, as also in Tim. 44 (54, 1), the vaguer and less animated opt. is used without any appreciable difference in force from the regular subj. Lucian affords abundant evidence that many of the finer distinctions between the opt. and subj. had ceased to be appreciated. On the whole subject of mixed conditions, v. MT. 54. **11.** ἐγὼ δὲ . . . ὦν, 'while I, old man that I am.' **12.** πρὸς τ. πατρός, 'in the name of your father,' viz. Zeus. — Ἑρμῆδιον: dimin. of endearment. Aristophanes has Ἑρμῆδιον. **13.** περιήγησαι, κτλ., 'take me around, and show me everything in the world.' **14.** τι καὶ ἰδών: καί emphasizes ἰδών, — 'that I may see something before I return.' **15.** οὐδὲν τ. τυφ. διοί., 'I shall be no better off than the blind.' For gen., G. 174; H. 581. **16.** σφάλ. διολισ., 'slip and stumble.' — αἰνώ late Greek for —άνω. — οὕτω . . . φῶς, 'just (δὴ) so, you see (σοι), I too, in turn (ἐμπαλιν), am blinded before the light.' **17.** σοι: ethical dative. G. 184, 3, n. 6; H. 599. Such use of the pronouns of the first and second person is common enough in earlier English, and sometimes met with nowadays. Often found in Shakspeare: e.g. K. Hen. IV. part ii. 3, 2, Falstaff says to Bardolph, 'Put *me* a caliver into Wart's hand'; then to Wart, 'Come, manage *me* your caliver.' And just below, Shallow tells of 'a little quiver fellow who would manage *you* his piece thus; and he would about and about, and come *you* in, and come *you* in.' Wm. Morris has, 'Take *me* my knight, and set him up thereon'; and Whittier, 'And pull *me* down your castle.' **18.** ἀλλά, 'so'; as in Dream, 2, q. v. — Κυλλήνι: so called from Mt. Cyllene, on the border between Arcadia and Achaia, sacred to him as his birthplace. Cf. Il. 2, 603. — εἰς αἰεί, 'forevermore.' **2.** **20.** καταστήσεται = γενήσεται. Cf. Tim. 11 (37, 29); ib. 36 (50, 3). **22.** ἀκόνδυλον, 'free from fisticuffs': word occurs only here. **23.** τί ἂν πάθοι τις, . . . βιάζοιτο; 'what is one to do when one who is his friend is so urgent?' For mood, G. 232, 4; H. 757-58. Cf. Tim. 39 (51, 28).

*As Charon's time is so short, it is decided that Hermes must find a lofty lookout from which a bird's-eye view of life may be obtained.*

**24.** μὲν οὖν, 'however'; used here to mark transition to new subject, and as often has no antithetical particle. — πάντα καθ' ἑκαστον, 'everything one by one.' **26.** ἂν . . . γένοιτο: condition suppressed. G. 226, 2 (a); H. 752. **27.** εἴτα ἐμέ, κτλ., 'then in that case a reward will be offered for me by Zeus as though I were a runaway.' If a slave ran away, announcement of the fact was made through the town-crier (κῆρυξ), that

any who should find him might arrest him. Cf. X. Mem. 2, 10, 1 and 2. **28.** κωλύσει: sc. ἡ διατρίβη. From κωλύσει, 'prevent,' 'compel not,' an affirmative ποιήσει or ἀναγκάσει must be supplied in thought for ζημιούν. Cf. N. T. 1 Tim. 4, 3; Soph. Oed. Tyr. 241. K. 597, m. καί is noticeable; an adversative conj. usually introduces the second verb. For like construction in Latin, cf. Cic. ad Attic. 7, 15: *Plerique negant Caesarem in conditione mansurum, postulataque haec ab eo interposita esse.* **30.** πολ. τ. χρόν., 'within a long while,' 'for a long time.' G. 179, 1; H. 591. πολλοῦ pred.

**P. 12. 1.** ὁ τελ. Αἰακός, 'the toll-receiver Aeacus.' Aeacus, one of the judges of the nether world, Minos and Rhadamanthus his associates. Lucian, however, makes him here the receiver of the passage money, — a duty which he elsewhere, with all other authorities, assigns to Charon. In Cataplus, 4, Lucian puts him in a somewhat similar office. He is seated at the entrance to Hades, and Hermes has to account to him for every one of the dead entered upon the waybill given him by Atropos. — ἀγανακτήσει . . . ἐμπολῶν, 'will be annoyed at not receiving even an obol in fees.' ἐμπολῶν the predicative participle. C. 591, c; G. 279, 1; H. 798; M. 177. As the participle is hypothetical, it is accompanied by μηδέ. G. 283, 4; H. 839. **2.** ὡς . . . ἴδοις: for this, as well as ὡς . . . κατ'ἰδοις, just below, v. above, 1 to παρέχοιμι. **4.** ἐπινόει, 'devise.' **6.** τὸ μὲν ὄλον, 'in a word' = ὅλως, οὐκ ὀλίγω. **7.** ἡμῖν δεῖ χωρίου: G. 172, 2, n. 2. **8.** εἰ . . . ἦν . . . ἂν ἐκάμνομεν: privative cond. G. 222; H. 746. **9.** ἐκ περιωπῆς, 'by a bird's-eye view.' **11.** ξυνόντα: indefinite, M. 180, b, R. 1; 'for one who constantly associates,' etc. — ὥρα . . . περισκοπεῖν: G. 261, 1; H. 767, 508, a. **3.** **14.** ὁπότεν, κτλ., 'for when the wind blows great guns, and strikes the sail aslant, and the sea is running high, then you in your ignorance tell me to shorten sail or slack off the sheet a bit, or let her scud before the wind; but I bid you keep quiet, for I, I say, know best.' **15.** πλαγίᾳ: predicate and proleptic, as also ὑψηλόν, — 'strikes the sail so that it stands oblique.' **17.** τ. ὁθόνην στέλλαι: like ἰστία στέλλειν, 'to take in sail.' The same expression found also in Ver. Hist. 1, 6. — ἐνδοῦναι ὀλ. τ. ποδός, 'to slacken the sheet a bit.' ὀλίγον adverbial; ποδός part. gen., dependent directly on verb. G. 170, 1; H. 574, c. The sheet (ποῦς) is the rope attached to the lower corner of the sail, by which the relative position of the sail to the wind can be changed and controlled. The sail meant was most likely quadrangular, attached to a yard swinging at its middle about the mast. In that case there would be two sheets, one at each of the lower corners. **18.** τ. ἡσυχίαν ἀγειν: in such expressions the article

is unusual, though Lucian has many instances; as Dial. Deor. 15, 3; Piscat. 27. 'The (ordinary) quiet'; 'the quiet (hitherto maintained)' would be the force. Without the article, Icarom. 26. 19. εἰδέναι: dependent upon φημί or a similar verb, implied from παρακελεύομαι. 20. κατὰ ταῦτ' αὐτὸ δὴ, 'in just (δὴ) the same way.' 21. κυβερνήτης νῦν γέ ὤν, 'for you're the helmsman now.' γέ intensive; indicate its force by simple stress of voice. 22. πάντα, 'in every respect.' 27. καίτοι, κτλ., 'by the way, not a bad idea occurred to me as I turned my eyes to Olympus.' Olympus, on the northern boundary of Thessaly; Parnassus, in central Phocis; Caucasus, east of the Euxine. Ossa and Pelion, mentioned below, are, the former in northern, the latter in middle Magnesia.

*Homeric engineering is called to their assistance, and mountains are tumbled one upon another. They clamber to the top, and seat themselves on twin peaks of Parnassus.*

P. 13. 3. Ὀμηρος . . . φησι: Od. 11, 305 ff. — Ἀλώεω υἱέας: Otus and Ephialtes, sons of Poseidon and Iphimedia, wife of Aloeus. They grew each year a cubit in breadth, three in height. At nine years of age, being then nine cubits broad and twenty-seven high, they threatened the Olympian gods with war, and attempted to pile Ossa on Olympus and Pelion on Ossa. They would have been successful, Homer says, had they lived to manhood; but Apollo cut them off before their beards appeared. Cf. Verg. Aen. 6, 582 ff.; Geor. 1, 280 ff. 4. δύο καὶ αὐτοὺς, 'two like ourselves.' 7. ἰκάνην . . . ἔξειν, 'would have in this a sufficient ladder.' κλίμακα, predicate of ταύτην; the latter attracted to the gender of the former. H. 513, c; K. 369, 1. 9. νῶ: dual, as often followed by pl. verb and pronoun. G. 135, n. 3; H. 517. 11. καὶ αὐτοί, 'also ourselves'; i.e. as well as they, like them. 12. ἐπάλληλα, 'one on the other.' A late word; found here only in Lucian. — ὥς ἔχοιμεν: v. above, 1 to παρέχοιμι. 13. ἀκριβεστέραν: note pred. adj. as so often, and see to Dream, 2. 'A more accurate view.' 4. 16. ἀναθέσθαι: viz. on Olympus. The middle, as also in ἀράμενοι, has the untranslatable force, 'for our purpose.' 17. διὰ . . . ἄν: sc. δυνάμεθα. 18. βρεφυλλίον, 'youngsters.' Contemptuous Lucianic dimin. Cf. Italian *ragaznetaccio*. 19. καὶ . . . ὑπάρχοντας 'and that too when we are gods from the start.' ὑπάρχοντας thus something more than ὄντας. The Aloidæ were of mortal mother; we are gods from the very beginning. 20. ἀμήχανόν τινα τ. μέγα., 'a pretty prodigious bit of work.' For τινα, see to Dream, 1.

**21.** ἔχειν, 'involve.' **22.** ἰδιώτης: a person who lives within his own (*idios*) narrow bounds; a private person, as distinguished from public or professional men. Hence translation varies according to contrasted term. Here, 'a prosaic fellow,' as *ποιητικός* is the antithesis. Cf. Dem. Phil. i. 35: ἄν τε δεινοὶ λάχωσιν ἄν τε ἰδιῶται οἱ τούτων ἐκατέρων ἐπιμελούμενοι, 'whether the lot falls upon experts or *amateurs* to manage these festivals.' Lucian often uses the word, opposing it most frequently to the professional philosophers and rhetoricians. Cf. Icarom. 16; Piscat. 10 and 34; Vit. Auct. 11 and 27. **23.** ἀπό, 'as the result of,' 'with.' **24.** δυοῖν στίχοιν: Od. 11, 315 f., quoted in part just below:

"Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὀσση  
Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἴη.

**25.** οὐτω ῥα., 'with perfect ease.' — θαυμάζω, εἰ: G. 228. **27.** Ἀτλαντα δηλαδὴ εἰδότι, 'who surely know about Atlas.' Atlas, son of the Titan Iapetus. For leading the Titans in battle against Zeus, he was condemned to stand on the western rim of the earth, and hold the heaven (πόλον) aloft upon his hands and head. Cf. Hesiod, Theog. 507 ff.; Verg. Aen. 4, 246 ff.; Ovid, Met. 4, 631 ff. **28.** ἀκούεις: here, as just below, and often, this present is used like a preterite. K. 382, 4. 'You have probably heard.' Cf. Eng. use of present, 'I hear,' 'I learn,' and the like. **30.** ὡς διαδέξατό, κτλ., 'how he once relieved that very Atlas, and gave him a moment's rest from his load by taking the burden upon himself.' The eleventh labor of Heracles was to fetch the golden apples of the Hesperides. He had difficulty to find them, and at last took the place of Atlas while Atlas went and plucked them.

P. 14. **5.** ἢ . . . ἄν; 'no doubt about it; for why would wise men tell lies?' ἢ γάρ elliptical, 'or (have we doubts? of course not) for.' Often occurs: v. below, 17 (25, 12). Vague condition suppressed. G. 226, 2, b; MT. 52, 2; H. 752. **6.** σοφοὶ ἄνδρες: of the poets. σοφός and σοφία of far wider signification than corresponding Eng. words. Cf. X. Anab. 1, 2, 8. — ὥστε, 'consequently,' 'so.' **8.** ὁ ἀρχιτέκ: i.e. Homer, 'the master builder.' **12.** φέρ' ἴδω: G. 253, n.; MT. 85, n. 1; H. 720, a. Cf. Ar. Clouds, 21. **5.** **13.** ἐν ὑπῶρ, 'at the mountain foot of heaven'; a poetic word. **14.** ἀπό τ. ἑφών, 'from the east' = 'to the east' in our idiom. **16.** τὰ ἐπὶ τὰδε, 'the regions this side the Danube.' **18.** Οὔτη: in the extreme south of Thessaly. Hermes verily intends

'To o'er top old Pelion, or the skyish head  
Of blue Olympus.'

**20.** δρα μόνον μή, 'only look out lest.' G. 218; H. 743. **21.** πέρα

τ. *πιθ.*, 'beyond all trusting.' 22. *εἶτα, κτλ.*, 'and then, when we are dashed down headlong with it, and get our skulls cracked, we find that Homer's engineering is no joke.' — *πικρᾶς*: predicate. 23. *οἰκοδομῆς*: Attic would be *οἰκοδομήσεως*. 24. *τ. κρανίων*: partitive. Cf. Ar. Peace, 71. G. 170, 1; H. 574, *ε*. 30. *ἐπὶ μίκ. ταν. μηχ.* = *οὐ μικρά ἐστιν αὕτη ἡ μηχανή, ἐφ' ἣν με ἀναβ.*: 'for 'tis no slight scaffold this, you are having me ascend.' K. 465, A. 6 (*a*). Cf. X. Anab. 4, 7, 5, for similar pred. use of *οἶτος*.

P. 15. 1. *εἴ γε . . . θέλεις*: the omitted apodosis easily supplied, — '(You must not mind that) if you wish to see.' *καί* emphasizes *ἰδεῖν*. 3. *μή*: G. 283, 6; H. 838. 5. *δικόρυμβος*, 'two-peaked' Euripides, Bacch. 307, Phoen. 227, calls it *δικόρυφος*. Persius, in his Prologue, has *bicipiti Parnasso*. Cf. also Ovid, Metam. 2, 221. One peak was sacred to Apollo and the Muses, the other to Dionysus. 6. *ἀπολαβόμενοι*: notice force of the middle. 7. *μοι*: ethical; v. above to 1. — *ἐπισκόπει*, 'pass all things in review.' As in Dream, 15 (8, 6). From this comes the second title of the dialogue, *ἐπισκοποῦντες*.

*Charon gets his first glimpse of the world. Mountains, rivers, cities are dimly seen, but not men. He is disappointed, and will descend.*

6. 9. *λίμνην τινά*, 'a sort of lake.' Charon is thinking of Acheron, with which he compares the Ocean. According to ancient belief, one must remember, the earth was flat, and round it flowed the great stream Oceanus. Cf. Il. 18, 607; Hes. Theog. 242; Hdt. 4, 8. With perfect dramatic truth, Charon draws his comparisons from the scenes of the lower world. 11. *Κωκυτοῦ κ. Πυρι.*: rivers of the lower world. Od. 10, 513 f.; Verg. Aen. 6, 132.

*Cocytus, named of lamentation loud,  
Heard in the rueful stream; fierce Phlegethon,  
Whose waves of torrent fire inflame with rage.* — *Par. Lost*, 2, 579 ff.

13. *οὔς*: attracted to gender of pred. noun. H. 513, *δ*. Same in Latin. Cf. Cic. pro Sest. 42: *domicilia conjuncta quas urbes dicimus*. 16. *αὐτῇ Κασταλίᾳ*, 'Castalia and all.' A fountain on Mt. Parnassus sacred to the Muses. 19. *Ὅτι τί;* 'because why?' = *quia . . . quid*. The idiom arises from the desire to anticipate what another is going to say. But as one does not know what is coming, the clause turns out a question. Cf. Catapl. 13; also Ar. Clouds, 755, 784. 20. *ἐγὼ γοῦν*, 'I at any rate.' 21. *αὐτὸ μόνον*: v. to Dream, 9 (5, 11). Connect with *ὥσπερ ἐν γραφαῖς*. 23. *οἷα λέγουσιν*: dependent by zeugma upon *δρᾶν*. Cf.

Aeschin. I, 161. — ὥσπερ, κτλ., 'as when you first met me and saw me laughing, and asked me what made me laugh.' 24. γελῶντα: predicative. G. 279, 2; H. 799; C. 593. 28. κληθείς, κτλ., 'a man, on receiving from one of his friends an invitation to dinner for the following day said, "I shall surely be there"; and the words were hardly out of his mouth when a tile,' etc. 30. μεταξὺ λέγοντος: v. to Dream, 17.

P. 16. 1. οὐκ οἶδ' ὅπως: cf. εὐ οἶδ' ὅτι, Dream, 18. 2. ἐπιτελέσαντος: sc. αὐτοῦ. Cf. κατενεγκόντος, Dream, 3. 3. ξοικα . . . ὑποκαταβήσεται, 'it seems to me I shall now have to be getting farther down.' ξοικα with the fut. inf. like δοκῶ Cf. Tim. 34 (49, 11). ὑπό in such compounds has the force of 'gradually.'

*Another verse from Homer clears the mist from his vision, and renders him keener-eyed than Lynceus. He explains to Hermes how he too happens to know somewhat of Homer.*

7. 5. ἔχ' ἀτρέμας, 'hold still,' 'keep quiet.' 6. ἀποφανῶ, 'render,' as in Dream, 8. 7. παρ' . . . λαβών, 'by taking from Homer a sort of incantation adapted to this purpose.' καί may be taken as emphasizing the following phrase, 'just for this,' or in the sense of 'also,' 'for this too'; i.e. a charm for imparting clearness of vision as well as one for building a Babel-tower of mountains. 8. μέμνησο, κτλ., 'mind that you no longer be dazzled'; the usual meaning of μέμν. when followed by the inf. Cf. X. Anab. 3, 2, 39; Plat. Apol. 27 B: μέμνησθέ μοι μὴ θορυβεῖν, 'mind that you do not jeer me.' When μέμνημαι is used with ref. to action of the past or present, it is followed by the participle as below. 11. ἀχλὺν, κτλ.: words of Athena, II. 5, 127 f. 14. ὑπερφύως γε: Hermann observes that γε is used in answering a question when one confirms what the other said, but at the same time amplifies it. — Δυγκεύς: v. to Tim. 25. — ἐκείνος: v. to Dream, 8. 15. ὡς πρὸς ἐμέ, 'as compared with me.' — τὸ ἐπὶ τούτῳ, 'in the next place.' τὸ μετὰ τούτῳ used in the same way. τό adverbial. — προσδίδασκε, 'teach me besides'; i.e. in addition to sharpening my sight. 16. ἀλλ' εἰ, κτλ., 'but if you please, shall I too, in Homeric phrase, put my questions to you, that you may know not even I have neglected my Homer?' Lucian satirizes the universal affectation for quoting Homer, and holds up to ridicule the supernatural element in the Homeric poems. 18. ὄντα: indirect discourse. G. 280. — τῶν Ὀμη.: sc. ἐπῶν. 19. καὶ πόθεν, κτλ., 'Why, how can you know any Homer, sailor and oarsman that you have always been?' 21. ὡς ὄνει, κτλ., 'what a reproach is that to

my profession !' 22. ἐγὼ . . . μέμνημαι : this sentence well illustrates the large rôle that participles could play in a Greek sentence. παρακούσας is preliminary to the verb; its time is fixed by διαπορθεύων, whose time in turn is determined by ἀποθανόντα, while βαψφδοῦντος is predicative. Translate, — 'I, while ferrying him across after his death, overheard him chanting a many verses, and some of them I still remember.' 26. τοῖς πλέουσιν : depends on αἴσιον, — 'some song not very propitious for men afloat.' — ὥς, 'how.' Cf. Od. 5, 291 ff. 29. ἄλλα πολλά, 'and much more of the same sort.' 30. ὀλίγου δεῖν : v. to μικροῦ δεῖν, Dream, 16.

P. 17. 1. ἡμῖν : disadvantage. G. 184, 3; H. 597. — ὅτε περ, κτλ., 'and just then he got sea-sick too, and threw up the most of his cantos, Scylla, Charybdis, Cyclops, and all.' 3. αὐτῇ Σκύλλῃ : like αὐτῇ Κασταλίῃ above, 6. For Scylla and Charybdis, v. Od. 12; and cf. Verg. Aen. 3, 420 ff. For Cyclops, v. Od. 9; and cf. Aen. 3, 641 ff.

*In a parody of Homer he asks whom the Greeks are cheering, and moralizes when he learns it is the athlete Milo.*

8. 6. τίς γάρ, κτλ.; a parody on Il. 3, 226, where Priam asks Helen about Ajax :

τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιῶς ἀνὴρ ἧς τε μεγάς τε,  
ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;

8. Μῶων : a very famous athlete, who lived, acc. to Hdt. 3, 137, in the time of Darius Hystaspes, and not in that of Cyrus, as here represented. Such anachronisms are not uncommon in Lucian. He was six times victor in the Olympian, seven in the Pythian, games. Cf. Arist. Eth. 2, 6, 7; Pausan. 6, 14, 2-3. 9. ἐπικροτοῦσι : the ordinary word for 'applaud'; hence doubtful whether Lucian intended a pun on Κρότωνος, as Sommerbrodt thinks. — τὸν ταῦρον : the article, because an allusion to a well-known story. Athenaeus asserts that he not only carried the bullock, but that he afterwards ate it in a single day. Cf. Cic. Cato Major, 10, 33: *Olympiae per stadium ingressus esse Milo dicitur, cum umeris sustineret bovem vivum.* 10. μέσου : seldom placed after the noun. Cf. Bis Acc. 16; Alex. 47. 11. ἀν . . . ἐπαινοῖεν : G. 226, 2, b; H. 722. 12. σοι : ethical; v. above, 1. 15. καταπαλαισθείς, 'thrown in wrestling,' 'floored.' This aor. here in the sense of a future perfect. — μηδὲ ξυν., κτλ., 'not even catching the trick by which death tripped him up.' This said with ref. to the time when Milo shall be dead. Notice with what felicity terms are borrowed from the palaestra to



describe the death of the athlete. 16. ἡμῶν: ethical, — ‘and then what groans we shall hear.’ 18. νῦν δέ, κτλ., ‘but now he is in high feather at being admired for carrying the bullock.’ 19. τί δ’ οὖν κτλ., ‘what, then, are we to think, — that he expects to *die* some day?’ For mood of οἰηθῶμεν, G. 256; H. 720, c. καί, as often, adds emphasis to the following word. 21. πόθεν . . . ἄν, ‘what should make him’; mood as just above, line 11. 23. οὐκ εἰς μακράν, ‘erelong’; cf. *Dream*, 1. He met his death, it is said (v. Gell. 15, 16), by trying to pull apart with his hands a log, partly split with wedges. It closed together upon his fingers. He was held fast, and beasts devoured him. 24. μηδ’ ἐμπίδα, κτλ., ‘unable longer to lift us even a gnat, let alone a bullock.’ ἡμῶν ethical. οὐχ ὅπως elliptical, — ‘I do not say that.’ Latin *nedum*. Cf. *Piscat.* 31.

*Next Cyrus is seen. Then Croesus is pointed out, seated on a golden throne at Sardis. Solon is present. They converse on human happiness. Solon pronounces Cleobis and Biton happiest of men; Tellus next: refuses to venture an opinion regarding Croesus till he dies. Charon expresses approbation.*

9. 28. ὥς ἔοικεν, ‘as appears from his garb, at any rate.’ 29. Κῆρος: the Great, founder of the Persian Empire. He wrested the dominion from the Medes, and by a series of rapid conquests made himself master of all Western Asia. Croesus was king of Lydia, and famous for his immense wealth. Lucian is guilty of an anachronism in putting the conquest of the Assyrians and the capture of Babylon before the downfall of Lydia. The latter occurred in 554 B.C.; the former, 538. For full information, consult Rawlinson’s *Five Great Monarchies*, and Grote, chs. xxxii., xxxiii. 30. Μήδων ἐχόντων: a singular construction, the participial clause taking the place of a relative sentence, — ‘which the Medes formerly possessed.’ Μήδων is a possessive gen.; the added ἐχόντων serves to bring out more forcibly the idea of possession. Lit., ‘the kingdom formerly of Medes’ possessing’; more freely, ‘formerly in the possession of Medes.’ Περσῶν, a possessive gen. in pred with ἐποίησεν.

P. 18. 2. παρεστήσατο, ‘brought to his side’; i. e. ‘brought under his power.’ 3. ἐλασεῖοντι: a desiderative. G. 130, n. 1; H. 472, R. j. Found only here. ‘He is like one that desires to march,’ ‘he seems to intend,’ etc. For construction, v. M. 177, b, R. 5; and cf. X. Mem. 1, 6, 10. 5. ποῦ ποτε, ‘where in the world.’ ποτε generalizes in time, our idiom in space. Compare colloquial ‘where ever is he?’ ποτε is just equivalent to a possible ‘anywhen,’ as πως = ‘anyhow,’ που = ‘anywhere.’

Our 'anyhow' is often used colloquially in a way to remind one of *ποτε*; e.g. compare 'what does he mean anyhow?' with Plat. Apol. 21 B, *τί ποτε λέγει ὁ Θεός*; 7. *τὴν τ. τριπ. τεῖχος*, 'that with the triple wall.' This is an elliptical idiom, common in Lucian; as below, 14, *ὁ τὸ διάδημα*, and often. In each case an appropriate participle is to be supplied, as here *ἔχουσιν*. K. 410, A. 17. 9. *Σόλωνι*: the famous Athenian lawgiver, the most celebrated of the seven wise men. Consult Grote, ch. xi. For Solon's sojourn at the court of Croesus, and an account of the conversation which here follows, v. Hdt. 1, 29 ff., and Plutarch's Solon. 10. *βούλει ἀκούσωμεν*, 'shall we listen, pray?' The interrogative subj.; not dependent upon *βούλει*. The *βούλει* was at first an independent question, like our 'what say you? shall we,' etc. The idiom is common. Cf. below, 20 (27, 4); Ar. Knights, 36; X. Mem. 2, 1, 10; v. G. 256; K. 394, 5. — *αὐτῶν*: prolepsis. — *ὃ τι καί, quid tandem*; v. to Dream, 1. 11. *πάνυ μὲν οὖν*, 'yes indeed'; *immo vero*. 10. 12. *εἶδες γάρ, κτλ.*: the sentence with *γάρ*, though preceding, gives the reason for the *εἰπέ μοι*. K. 544, 2. 18. *θάρρει*, 'depend upon it.' 20. *ὧν* = *τούτων οὖν*. G 153, n. 1; H. 808. — *Κλέωβιν καὶ Βίτωναν*: sons of Cydippe, priestess of Hera, at Argos. They took the place of the oxen one time, and drew their mother's chariot to the temple, a distance of forty-five stadia. Their mother prayed they might receive what is best for man. The young men fell asleep in the temple, and never awoke. See Hdt. 1, 31; and cf. Cic. Tusc. Disp. 1, 47, 113. 23. *ὑποδύντες*: sc. *ὑπὸ τὸ ζυγόν*. 24. *ἄχρι πρὸς*: cf. Dream, 15 (8, 6). The usual reading places a period after *Ἀργόθεν*, and gives what remains of this speech (with *φησὶν οὗτος* prefixed) to Charon. Bekker puts the period after *γενέσθαι*, and assigns what remains (*φησὶν οὗτος* being in the same place as before) to Hermes. The present editor has followed Sommerbrodt, who has good MS. authority. The words seem more natural in Solon's mouth in telling Croesus whom he means. Solon does explain in the conversation as given by Herodotus. Hermes as conductor of the dead, and Charon as ferryman, might of course be supposed to know about the young men; but one would know as well as the other, and there would be no propriety in either's explaining to the other a fact equally well known to both. 27. *Τέλλος*: v. Hdt. 1, 30. Herodotus makes Solon assign Tellus the first place. Lucian perhaps wilfully changed the story, but more likely the change is due to a slip of the memory. 29. *ὦ κάθαρμα*, 'you good-for-nothing.' It was the custom at Athens to reserve certain criminals who, in times of distressing visita-

tions of Providence, were thrown into the sea by way of expiation or cleansing for the sins of the people. Cf. the Jewish custom of sending off the goat into the wilderness, 'bearing all their iniquities into a land not inhabited,' as found in Levit. 16. So *κάθαρμα*, from being applied to criminals thus used as a 'means of cleansing,' came to signify a 'rascal,' just as 'scape-goat' has in English.

P. 19. 1. οὐδέπω . . . βίου, 'I can't tell yet until you reach the end of life': so, freely. The apodosis of ἤν μή, κτλ., is really suppressed, and must be supplied from the first statement, 'I do not yet know, (nor shall I,) unless you reach the end of life.' G. 226, 4, n. 1; MT. 53, n. 2. This ancient gnome was often repeated. Cf. Aesch. Ag. 927; Soph. Oed. Tyr. end; Trach. beginning; frag. 583; Eur. Tro. 509. Aristotle, Eth. I. 10, discusses the paradox. Ovid writes:

'ultima semper  
expectanda dies homini: dicique beatus  
ante obitum nemo supremaque funera debet.'

5. κάλλιστα, *bravissimo*. 6. παρὰ τ. πορ., 'but at the ferry itself,' 'only on my boat can a decision in such matters be reached.'

*Slaves with ingots of gold pass through the audience-chamber. Charon has never seen gold before. He moralizes at the sight.*

11. 8. τίνας ἐκείνους = *τινες ἐκεῖνοί εἰσιν, οὓς, κτλ.* Cf. Catapl. 27; Prome. 21. 10. πλίνθους: Herodotus, I, 50 ff, gives a full account of the splendid presents sent by Croesus to Delphi. Lucian's statement is inexact and erroneous. Croesus sent the bricks of gold before he received the ambiguous oracles which lured him to ruin. For the famous oracle, cf. Jup. Conf. 14; Jup. Trag. 20 and 43. It was as follows:

Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει.

In Latin, Cic. de Divin. 2, 56, 115:

'Croesus Halym penetrans magnam pervertet opum vim.'

11. μικρὸν ὕστερον, 'a short time hence'; so usually, as also *μικρὸν ἔμπροσθεν*, in Lucian, though dat. also found. 12. ἐκτόπως, 'extraordinarily.' 13. γάρ: a question of surprise, like *igitur*: 'that, then, is gold?' or, 'why, is that,' etc. — τὸ λαμπρόν, κτλ., 'that bright and shining substance, half pale and half a-blush.' ὑπό in ὑπωχρον has its common diminutive force. 16. ἐκείνο, κτλ., 'that is the celebrated and strife-rousing name.' ὄνομα = *χρῆμα*; as *nomen* in the poets: cf. Verg. Aen. 7, 717. 19. εἰ μή, κτλ., 'unless, good sooth, this only be a sort of one.' αὐτό neuter, because it represents ὄνομα. 21. οὐ γὰρ οἶσθα,

'why, don't you know?' A queer kind of ἀγαθόν, certainly! Cf. Cynic. 15: χρυσοῦ δὲ καὶ ἀργύρου μὴ δεηθείην μήτ' οὖν ἐγὼ μήτε τῶν ἐμῶν φίλων μηδεὶς· πάντα γὰρ τὰ κακὰ τοῖς ἀνθρώποις ἐκ τῆς τούτων ἐπιθυμίας φύονται, καὶ στάσεις καὶ πόλεμοι καὶ ἐπιβουλαὶ καὶ σφαγαί. 23. πλῶες μακροί: this rare late plural has been adopted, with Sommerbrodt, as the easiest emendation; for it seems highly improbable an author should allow a singular to appear in such a list of plurals. 25. τὸ μὴ . . . διάφερων: defines τοῦτο. The μὴ is striking; seems to mark the description as Charon's idea, whatever the fact might be. 28. ἐκλέγων, 'since I collect.' 30. ὑπ' αὐτῶν, 'by men.' — τοῦτον δέ, κτλ., 'but this is scarce, and great is the depth from which,' etc. ὀλίγον predicate.

P. 20. 1. πολλοῦ: predicate, as in 2, πολλοῦ τ. χρόνου. Such a use of πολὺς with the article is frequent with Lucian. 2. πλὴν ἀλλά: a late locution for simple πλὴν (below, 21, 22), very common in Lucian = *ceterum, verum tamen*, 'albeit this too comes from the earth, like,' etc.; it is quite unlike all other metals, 'save that it too comes from the earth.' 4. δεινὴν, κτλ., 'it is pretty dreadful foolishness you speak of that men have,' 'what sorry fools men are by what you say.' For constr. and force of τις, v. Dream, 1. 5. ἔρωτα ἔρωσιν: G. 159, n. 4; H. 547. Cf. Tim. 48 (56, 9). 6. κτήματος: G. 171, 2; H. 576. 10. μοι δοκεῖν: used interchangeably with ἐμοὶ δοκεῖν and μοι δοκεῖ. Dream, 16.

*Solon and Croesus renew their conversation apropos of the gold which is to be sent to Delphi, a gift to the god. Solon shows that iron has more intrinsic value than gold. Croesus annoyed at his frankness and common sense.*

12. 13. Πύθειον: Apollo, from his temple at Delphi, old name of which was Pytho. The following conversation is the invention of Lucian. 16. ἀποφανεῖν: as above, 7. 17. τ. ἄλλοις: sc. ἀναθήμασι. 19. πῶς γὰρ οὐ; '(yes,) for how not?' Familiar phrase of strong assent. Cf. German *warum nicht?* 22. αὐτοῦς: viz. τ. θεοῦς, implied from ἐν τ. οὐρανῷ. 23. ἂν γένοιτο: cf. above, 8, ἂν ἐπανοίεν. 25. σίδηρος δέ: the antithetic μέν clause in such questions easily supplied. Here, 'you have gold, but,' etc. Cf. X. Mem. 2, 9, 2; Ar. Birds, 89. 26. οὐ πάνυ τι, 'not very much,' 'no great abundance.' 29. ἦν ἀποκρίνη . . . μάθοις ἂν: Lucian is constantly blending the conditional forms. In Dream, 8, q. v., we found a vague prot. and vivid apod.; here just the reverse. The polite opt., 'you would learn.'

P. 21. 11. εὐφήμει, 'speak words of good import,' 'be careful what you say.' An expression borrowed from the cry of the priests, εὐφημεῖτε,

before beginning the sacred offices. **12.** φαίνῃ — ὁμολογῶν, 'you are shown to admit'; an objective reality. Cf. above, 11, οὐ — ἔρᾶν φαίνεται, 'seems not to be in love'; perhaps he is, but he 'seems' not. So φαίνομαι varies as it is used with part. and inf. M. 177, β, and R. 3. **18.** ἦν τε . . . ἦν τε = *sive* . . . *sive*. **19.** Φωκεῦσιν: in the sacred war (357-346 B.C.) the Phocians repeatedly drew upon the treasures of the temple at Delphi. Consult Grote, ch. lxxxvii. — ἔρμαιον, 'windfall'; v. note to Dream, 9 (5, 14). **20.** τυράννῳ: Wieland thinks this an allusion to Nero, who, Pausanias says (10, 7, 1), carried off from Delphi five hundred bronze statues. But the temple was often plundered.

*Hermes explains, as he has heard from Clotho, the fate of Croesus and of Cyrus, and points out Tomyris; then Cambyses and Polycrates, whose fates he mentions. Charon greatly amused and exhilarated.*

**13.** **26.** ἀλλά, κτλ., 'but the case seems a strange one to him, — a poor man unabashed, and speaking freely what comes into his head.' ἄνθρωπος, appositive of πρᾶγμα; both participles predicative. **29.** μεμνήσεται δ' οὖν, 'but any way he will remember Solon erelong, when it shall be his fate to fall into the hands of Cyrus, and be ordered by him to mount the pyre.' Croesus, with fourteen Lydian youths in chains, was forced to mount an immense pyre. The words of Solon occurred to him, — μηδένα εἶναι τῶν ζώντων ὕλβιον. But even after the flames had been kindled, Croesus and his companions were saved, — by some miraculous interposition, 'tis said; and in his later life Croesus received high honors from Cyrus and his successor. Cf. Hdt. 1, 86, ff.

P. **22.** **1.** Κλωθοῖς: one of the μοῖραι, *parcae*, Fates. These were three: their names and offices are shown by the Latin verse, —

'Clotho colum retinet, Lachesis net, et Atropos occat';

as also by the refrain to one of Lowell's poems, —

'Spin, spin, Clotho, spin!  
Lachesis, twist! and Atropos, sever!  
In the shadow, year out, year in,  
The silent headsman waits for ever.'

**3.** ἐέγραπτο, 'stood written.' Cf. to Dream, 3. — ἀλῶναι: as well as ἀποθανεῖν, aorist where we should expect the future. MT. 23, 2, n. 3. While these inf. are the appositives of ταῦτα, yet the idea of fate is so prominently in the mind that there is no ambiguity as to the time, and so choice is made of the aorist, which simply marks the action. **4.** ὑπ', 'at the hand of.' ἀποθνήσκω and certain other intransitives are followed

by the genitive of the agent, just like passives. H. 656, *δ*. **8. Τόμυρις** : Cyrus met his fate in 529 B. C., while conducting a campaign against the lawless hordes upon his northeastern frontier. Tomyris, the queen of the Massagetae, a people of Scythia, in battle with whom he fell, is said to have searched out his body among the slain, cut his head off, and placed it in a wine-skin full of human blood, saying : *Σὺ μὲν ἐμὲ ζώουσάν τε καὶ νικῶσάν σε μάχῃ ἀπάλεσας, παῖδα τὸν ἐμὸν ἐλὼν δόλφ· σὲ δ' ἐγώ, κατὰπερ ἠπέλησα, αἵματος κορέσω*. Hdt. 1, 214. **11. Καμβύσης** : Cambyes succeeded to his father's throne in 529. He reduced Egypt; made attempts upon Carthage and Ethiopia, which failed; in a fit of passion slew Apis, the sacred bull of Memphis; after which he became quite mad, and died by an accident with his sword. For full account, v. Hdt. 3 bk. **12. μυρία σφαλείς**, 'having met with numberless disasters.' G. 159, n. 2; H. 547, *c*. **15. ὃ πολλοῦ γέλωτος**, 'what a laughable tale!' Lucian is fond of the gen. in exclamations. Cf. below, 22, 23, 24. G. 173, 3; H. 592, *a*. — *τίς ἄν . . . προσβλέψειεν*, 'who could bear to see with what contempt they regard their fellow-men.' For mood, v. above, 8 (17, 11): for *ὑπερφρον.*, G. 279, 2; H. 799. **17. οὗτος μὲν . . . οὗτος δέ** : Croesus . . . Cyrus. **14. 20. ἐφαστρίδα** : a garment much the same as the chlamys, fastened at the shoulder by a clasp: v. Beck. Char. Exc. 1, sc. 11. — *ὁ τὸ διάδημα* : v. above to 9 (18, 7). **21. ᾧ τὸν δακτύλιον** : v. Hdt. 3, 41 f., and cf. Schiller's poem, 'Der Ring des Polykrates.' **23. νήσῳ ἐν ἀμφιρύτῃ** : Samos. In the Od. 1, 50, it is used of the island Ogygia. The rest of the line a parody on Od. 1, 180, or 5, 450. **24. Πολυκράτην** : of Samos, the first great sea-king of the Greeks, famous alike for his unscrupulousness and his wonderful good luck. Maeandrius was left as viceroy when he made his fatal expedition against Oroetes, the satrap, in Sardis; and after he had been taken and crucified by the satrap, Maeandrius succeeded to his power and wealth. But there is no authority for charging M. with treachery. Cf. Hdt. 3, 120 ff. Grote, ch. xxxiii. **28. ἄθλιος** : without the article, as it is to be taken with *ἐκπεσόν.* **29. ἐν ἀκαρεῖ τ. χρόν.**, 'in a moment.' Cf. Tim. 3 (33, 20), where the article is omitted before *χρόνου*. *ἀκαρής* also used without *χρόνος*, as Ar. Clouds, 496. P. **23. 1. εὖ γε**, 'bravo.' **3. ὄντες** : indirect disc. G. 280; H. 799. — *ἐν τοσοῦτῳ, κτλ.*, 'meanwhile let them be exalted, for from the higher eminence their downfall will be the more grievous.' For participle, cf. above, 8 (17, 24). G. 277, 2; H. 789, *c*. **6. γυμνόν** : every one had to enter Charon's boat stripped of all he had in life. Cf. Dial. Mort. 10.

7. κομίζοντας, κτλ., 'for they will bring with them neither purple cloak nor tiara, nor couch of gold.' κομίζοντας pl., as the plural has been prominently in mind throughout this speech, αὐτῶν ἕκαστον simply individualizing it. H. 514, b. Notice the fine chiasm of the last sentence with the first. The two extremes, καὶ' and κλίνην χρυσήν, refer to Croesus; ἀπότρεψε and τιάραν to Cyrus; the means, ἀνασκολλόπιξε and πορφυρίδα, to Polycrates.

*Next he observes the masses, variously active; and Hermes explains the cloud of forms hovering above their heads as the hopes, the fears, and the passions that influence men's lives.*

15. 10. πλῆθύν: epic word, which came into use again with late writers; found only here in Lucian. It means 'the masses,' as distinguished from the great, such as Croesus, et al. — αὐτῶν: pl., as often when collective noun precedes. H. 514, c. 12. τ. προσαιτῶντας, 'those who beg.' 13. ὁρῶ, κτλ., 'I see a pretty motley throng.' For τινα, v. to Dream, 1. 14. τ. βίον, 'human life,' 'the world.' Cf. above, 1, τὰ ἐν τ. βίῳ, and below, 17 (25, 5), and often. 16. ὀλίγοι δέ τινες, 'while some few.' 17. ἄγουσι καὶ φέρουσι, 'harry and torment.' This was the regular phrase for freebooting, as *agere et ferre* in Latin. The first used with reference to cattle-lifting; the second, of lifeless booty, 'looting.' Here the phrase seems to be used figuratively of violent oppression of any sort. Cf. Dial. Deor. 6, 3; Jup. Conf. 17; Ar. Clouds, 241. — τ. ὑποδέεσθρον, 'the weaker.' Neuter sing. as abstract, instead of masc. pl. as concrete, noun. G. 139, 2. For sentiment of this speech, cf. the verses of Lucilius, preserved by Lactan. Inst. Divin. 5, 9, descriptive of Roman life:

'Nunc vero a mane ad noctem, festo atque profesto,  
toto itidem pariterque die populusque patresque  
iactare indu foro se omnes, decedere nusquam,  
unī se atque eidem studio omnes dedere, et arti,  
verba dare ut caute possint, pugnare dolose,  
blanditia certare, bonum simulare virum se,  
insidias facere, ut si hostes sint omnibus omnes.'

18. ὁ δὲ περ., κτλ., 'but this swarm that is flying about them unseen, — what are they?' ἐκ τὰ φανούς = *ex occulto*; lit. 'from the unseen.' τινες pl., because reference is had to the individuals comprising the swarm. Cf. Addison's 'Vision of Mirza': "What mean," said I, "these great flights of birds that are perpetually hovering about? . . . I see vultures, harpies, ravens, cormorants, and, among many other feathered creatures,

several little winged boys." . . . "These," said the genius, "are Envy, Avarice, Superstition, Despair, Love, with the like cares and passions that infest Human Life." 22. κάτω, 'on the earth'; contrasted with *ὑπεράνω*, further on. 23. *ξυμπολιτεύεται*, 'is their fellow-citizen,' 'lives with them on familiar terms.' 25. ὁ φόβος . . . *πετόμενοι*: this starts off as though fear and hope were to be spoken of together; but immediately after *πετόμενοι*, the fact common to both, the construction changes, and they are treated separately. Translate: 'but fear and hopes fly above: the former, descending, strikes one with affright, sometimes making one even cower in terror; but hopes hover overhead, and just at the moment when one thinks one is going to catch them, off they fly, and leave one standing agape, — just such an experience as you see Tantalus in the lower world undergo with the water.' 30. αὐτοῖς: the antecedent is *τις*, though the latter is singular. Cf. the similar blunder in Eng., 'I don't suppose any one ever said such a thing to you before, did they?' (James, Por. of a Lady.)

P. 24. 1. Τάνταλον: a wealthy king of Phrygia; for some heinous sin, punished in Tartarus by being afflicted with raging thirst, while at the same time he stood up to his chin in a lake, the waters of which receded as he would drink. Luscious fruit hung just within reach, but that too fled his hand as he stretched forth to pluck. His punishment proverbial among the ancients, and constantly used as an illustration. Tim. 18; de Luctu, 8; Dial. Mort. 17. Cf. also Od. 11, 582 ff.; Lucret. 3, 980 ff. 'Tantalize' preserves the story in our daily speech.

*On close observation it is seen that each person hangs by a slender thread, which the Fates are spinning. The threads are curiously intertangled. 'Tis too absurd!*

16. 3. ἄτρακτον, 'spindle.' From same root as Latin *torqueo*; Gr. *τρεπ*, in which *π*, as often, represents original *k*. Cf. Curtius Grndz. 468 ff. Again, in Catapl. 7, L. has this as direct obj. of *ἐπικλώθειν*, 'twirling for each the spindle from which it happens all hang by slender threads.' 7. ἐπιπεπλεγμένον: Sommerbrodt finds good MS. authority for changing this to *περιπεπλ.* The reading here given seems more likely, however, from *ἐπιπλοκή*, just below. 10. *εἵμαρται*, 'it is fated' (*μείρομαι*). Same stem as in *Μοῖραι*. For irreg. aug., v. Curt. Verb. 2, 131. 12. κληρονομῆσαι: usually fol. by acc. of the person; in De Hist. Conscr. 20, as here. 14. τοιόνδε, κτλ., 'that is about the meaning of their entanglement.' — ἀπὸ λεπτοῦ, 'as by a hair.' With this fine imagery, what



romances a modern writer would have had involved in the tangling of the filmy threads! 20. τ. γέισσιν, 'even the neighbors scarce hearing the sound of his fall.' G. 188, 3; H. 600.

*Hermes expatiates upon the thoughtlessness of mankind, and the suddenness with which Death's messengers come.*

17. 23. ἔχουσ ἄν: G. 226, 2, b; H. 722. οὐδ', emphatic. 'You couldn't begin to tell properly how ridiculous it all is.' — κατὰ τ. ἀξίαν, 'acc. to desert.' 25. αἱ ἄγαν σπουδαί, 'their over-eagerness.' — καὶ τό, κτλ.: in such cases Eng. idiom makes a clause introduced by some such expression as 'the fact that.' Here, — 'and the fact that, while in the very midst of their hopes, they are suddenly snatched away by most excellent Death.' Cf. 'Vision of Mirza.' 28. ὑπηρέται, 'ministers.'

P. 25. 1. αὐτοὺς εἰσέρ., 'comes into their heads.' 2. ἔστ' ἄν εὖ πρῶτ., 'so long as they are prosperous.' G. 233; H. 758. — πολὺ τό, κτλ., 'then there is no lack of alases! and alackadays! and ah-me's!' 3. εἰ . . . ἐνεδύνουν . . . ἔξω ἄν: G. 222; H. 746. — 4. ὀλίγον τοῦτον χρόν. = τοῦτον τ. χρόν. ὅς ὀλίγος ἐστίν. Cf. above to 5 (14, 30). "Having tarried in the world (τῷ βίῳ) the usual (τοῦτον) time, short at most, they will depart as from a dream, and leave everything on earth.' 7. ἀποθανόντες: predicative. G. 279, 1; H. 798. 'They would be less troubled at dying.' 8. νῦν δέ, 'but as the case stands.' — εἰς ἀεί, 'forever'; connect with χρήσεσθαι. 10. φθόγῃ = φθίσει, 'consumption.' 12. γάρ: v. above to 4 (14, 5). 'Why, what would the man do,' etc. 13. οἰκοδομούμενος, 'getting him a house built.' Observe force of mid. 14. αὐτῷ: G. 184, 3; H. 597. 'His house shall be completed, but he himself,' etc. 16. μηδέ: Attic οὐδέ, Dream, 1. 17. ὁ ἄθλιος, 'poor fellow'; appositive of ὁ δέ. In such cases article must be used. Contrast ἄθλιος, above, 14 (22, 28); and cf. Tim. 22 and 23. 19. ἐστιῶν: on the tenth day (sometimes seventh) after birth a banquet was celebrated, friends and relatives being invited. Presents were made to the child, and a name given it. The first-born son usually received the name of his father's father, as here; though, it may be inferred from Ar. Clouds, 60 ff., the father had sometimes to yield to the mother's preferences. Cf. Beck. Char. Excur. to Sc. 1. 21. ἄν: belongs to χαίρειν, apod. of 2nd form. For its position, v. MT. 42, 2; M. 299; C. 639, 3, n. — ἐπ' αὐτ. γεν., 'at his birth.' Predicative part. in oblique case relation. Lit. 'at him being born.' Cf. 'Ralph smiled at the idea of his mother breaking down' (James, Port. of a Lady, v.). — ἀλλὰ τ. αἴτιον, κτλ., 'but the reason is

that he only observes the man who is fortunate in his son, the father of the victorious athlete at the Olympian games,' etc. **23.** Ὀλύμπια: sc. ἑρα, the most famous as well as most ancient festival of the Greeks. The contests were open to all Greek freemen who had never been 'dishonored' or guilty of sacrilege. The wild olive garland which a victory conferred was esteemed the highest of earthly honors. **24.** ἐκκομίζοντα, 'carrying forth for burial'; like ἐκφέρειν, and Lat. *efferre*. **25.** οὐδὲ οἶδεν, κτλ., 'nor does he note by how slender a thread *his* child hung.' αὐτῷ must refer to τ. γείτονα, dat. as above, l. 14. The subject of ἐκρέματο to be inferred from τ. παιδίον. Hemsterh. suggests αὐτό for αὐτῷ. **26.** διαφερομένους, 'quarrelling.' **27.** συναγείροντας, 'amassing.' **29.** ὑφ' ὧν . . . ἀγγ. = ὑπὸ τ. ἀγγ. οὗς εἶπον. Cf. Plat. Protag. 359 D, for a like retention of article; very unusual. G. 154; H. 809.

*Charon dilates upon the ills of human life, even of kings, and compares men to bubbles upon a stream.*

**P. 26. 18. 1.** πρὸς ἑμάντόν, 'I wonder to myself what,' etc. **2.** παρὰ τ. βίον, 'along their life,' 'through their lives.' Cf. above, I (11, 10). — **δ τι . . . ἡ τί:** cf. above, I to *δοῖα*. **3.** οὐ στερ. ἀγανακ., 'at the loss of which they are distressed.' στερ. like ἀποθανόντες, 17 (25, 7). **4.** αὐτῶν: construe with τ. βασιλέας. **5.** ἔξω, 'aside from,' as in Tim. I. — **ὡς φῆς:** refers to what Hermes says in 13. **7.** φόβους: for pl., v. to Dream, 13. For sentiment, cf. Cock, 25. **9.** ἐῷ, 'I leave unmentioned.' **10.** πάθη, 'feelings,' in the sense in which Tennyson says, 'they were dangerous guides, the feelings.' — **ἐξ ἰσοτιμίας,** 'on equal terms,' viz. with other mortals; 'which, of course, held equal sway over them.' — **ἔπον, κτλ.,** 'but where the condition of kings is wretched, 'tis an easy matter (*καίρος*) to calculate what the lot of the common people would be.' **πονηρά** predicate. τ. ιδιωτῶν: cf. Menip. 17, and v. to 4 above. **12.** ἀν εἴη: viz. if proportionately treated. **19.** ἐθέλω δ' οὖν, 'I've a mind, by the bye.' δ' οὖν resumes the thought where it was left at the end of the first sent. of 18. **14.** πομφόλυγας: cf. Petron. Satyric, 42, 4: *nos non pluris sumus quam bullae*; and Varro de R. Rust. 1, 1. **15.** ἐθέσω: aor. where Eng. idiom prefers perf. H. 706. — **ὑπὸ κρουνῷ,** 'appearing where some stream comes tumbling down.' **17.** τοίνυν, 'well.' — **τινὲς μὲν . . . αἱ δέ = αἱ μὲν . . . αἱ δέ:** 'well, some of them are small, so that they burst at once and vanish; but some hold out longer, and becoming enormously inflated as others are absorbed by them, attain immense volume, but presently in every case these too burst

all to pieces.' The aorist not seldom used, as here, in animated descriptions interchangeably with the present. The former used of the instantaneous actions; the latter, of those of longer duration. MT. 30, 1, and n. 2; M. 111, R. (a); G. 205, 2; H. 707. **18. αὐτίκα:** with partic., like Lat. *simulac.* Often used by Herodotus, but not by Attic writers, who employ *εὐθύς*. **22. τοῦτό ἐστιν:** for similar use of pron., v. Icarom. 14 (102, 1), II. 513, c. **23. οἱ μὲν . . . οἱ δέ:** part. appos. of *ἅπαντες*. G. 137, n. 2; H. 500, b. *μείζους* and *ἐλάτ.* predicate. 'All are inflated with the spirit of life, some with more, some with less; and some maintain the inflation for a short but quickly passing time, some vanish as soon as they appear, but surely break must all.' Jeremy Taylor, in the opening paragraph of 'Holy Dying,' adopts this simile. **28. οὐδέν, κτλ.,** 'your comparison is no whit inferior to Homer's'; allusion to the famous verses, Il. 6. 146 ff. •

οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.  
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη  
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίνεται ὥρη.  
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει

*Charon will exhort men to live mindful that they must soon leave everything behind and pass naked out of the world. Hermes shows him the idleness of this, and he abstains.*

P. **27. 20. 1. ὥς φιλοτι. . . ἀμιλλόμενοι,** 'how they vie with one another in the mad rivalry for offices and honors and possessions.' **3. ἕνα ὀβολόν:** an obol (about three cts.) was placed in the mouth of the dead to pay the ferriage over the Styx. Cf. above, 11, and Dial. Mort. *passim.* **4. βούλει . . . παραινέσω:** v. above to 9 (18, 10). **5. ἀναβόησας παμ.,** 'raising a mighty cry.' Cf. Dream, 14, to *ταῦτα λεγούσης*. **8. τί ἐσπουδ.,** 'why are you so eager for things here?' This perf. often so used with present force, marking the condition which is the result of previous activity: 'have been busied,' 'am eager.' Cf. Ar. Wasps, 694. Compare *κεκραγώς*, *δεδορκότες*, and *κατεγνακότες*, below, 21; and *πεπιστεύκασι*, 'have believed,' 'are fully persuaded,' 22. Consult K. 384, 3; MT. 17, n. 3; M. 112, R. 2. For sentiment, cf. Horace, Car. 1, 4, 13 ff.:

'Pallida mors aequo pulsat pede pauperum tabernas,  
 regumque tures. o beate Sesti,  
 vitae summa brevis spem nos vetat inchoare longam.'

**9. εἰς αἰέ,** 'forever.' Contrast with simple *αἰέ*, just below, 'constantly,' 'again and again.' **12. γυμνόν,** 'naked,' 'empty-handed,' as in 14 and 22. For sentiment, cf. Job, 1, 21; Psalms, 49, 17; Eccl. 5, 15 ff.; 1 Tim. 6, 7.

15. ἐξ ἑπηκ., 'within easy hearing distance.' — ἐμβοή. αὐτοῖς, 'din into their ears.' — ἄν: belongs to inf.; for position, v. above to 17 (25, 21). 'Don't you think 'twould be a great help to the world, and that men would become more sensible by far?' For μεγάλη, v. G. 165, and 159, n. 2; H. 555, and 547, c. 21. 18. ὦ μακάριε, 'my dear sir.' — ὅπως . . . διατεθ., 'to what a pass ignorance and deceit have brought them.' 19. ὥς = ὥστε. G. 266, n. 1. 20. αὐτοῖς: v. to αὐτῶν, 17 (25, 14). 21. οἷόν περ, κτλ., 'precisely as Odysseus once did to his companions for fear of hearing the sirens.' Cf. Od. 12, 173 ff.; Verg. Aen. 5, 864. 23. ἂν δυνηθείεν . . . ἦν διαρραγῆς: v. above, 12 (20, 29). 'If you even split yourself with shouting.' 24. ὅπερ γάρ, κτλ., 'for just the effect which Lethe has in the nether world, ignorance produces here.' Lethe, the river of forgetfulness. The shades drank, and all earth-memories vanished. Cf. De Lucr. 5; and Milton, Par. L. 2, 582 ff.:

'Far off from these, a slow and silent stream,  
Lethe, the river of oblivion, rolls  
Her watery labyrinth, whereof who drinks,  
Forthwith his former state and being forgets;  
Forgets both joy and grief, pleasure and pain.'

26. πλὴν ἄλλ': v. above to 11 (20, 2). 28. ὅξυ δεδ. . . . ἔστιν, 'who look sharply into matters, and understand what they are.' δέδορκα, a poetical word, but used by late writers; for perf., v. above, l. 8. 30. ἐμβοήσωμεν: G. 256; H. 720, c.

P. 28. 1. λέγειν: appos. explanatory of τοῦτο. 3. οὐδαμῇ οὐδαμῶς, 'nowhere and in no way find pleasure in them.' αὐτοῖς, G. 188, 1; H. 607. 4. δῆλοι . . . βουλευόντες, 'they are evidently contemplating.' G. 280, n. 1; H. 797. 5. καὶ γὰρ καί: unusual combination = *etenim etiam*. Second καὶ emphasizes verb. 6. ἐλέγχοντες, 'for convicting them of ignorance'; causal. G. 277, 2; H. 789, c. Cf. Plato's Apology, chs. 6-9, in which Socrates gives an account of his visiting men of repute in the different vocations; of how he showed them they were really ignorant; and how for this intended kindness he received no thanks from those he so handled other than most generous hate. — αὐτῶν: viz., τ. πολλῶν. 7. εὖγε, ὦ γεν., 'bravo, ye men of spirit!' — πλὴν: like πλὴν ἄλλά.

*The flower-decked tombs and the altars near at hand heaped with smoking viands are pointed out by Hermes; and Charon is greatly amused at the fancy that the shades care for meat and drink.*

22. 10. ἐπόθουν: like ἐδεόμην, above, 6. 'I wanted,' viz. as I looked about me. 12. τ. ἀποθ. τ. σωμ.: proleptic, for τ. ἀποθ., ἵνα κατορ. τ.

*σώματα*. This whole inf. clause explanatory of ἐν . . . εἰδέναι. **14.** ἡρία, κτλ. : Charon had used a general term, ἀποθήκη, for he did not know the specific names. Hermes informs him. **15.** πρὸ τ. πόλεων, 'in front of the cities,' 'near.' Burial places were not allowed within the walls. The favorite place of sepulture was near the principal roads leading from the city and close up to the gates. So the street of tombs leading to the principal entrance of Pompeii, and the Via Appia and Via Latina at Rome. Consult Westropp, Handbk. of Archaeology, 136 ff., and Beck. Char. Exc. to sc. ix. **16.** χώματα, 'mounds' of earth. — *στήλας*, 'shafts,' 'grave-stones.' Il. 16, 457. — *πυραμίδας*: a reference perhaps to the Egyptian pyramids. But from Egypt the custom of building pyramids as tombs passed to the Romans. The pyramid of C. Cestius, who died a few years before our era, still stands at Rome, just within the walls of Aurelian, on the old Via Ostiensis. **19.** στεφανοῦσι: this custom of decking tombs with garlands, which still obtains, is mentioned also in Nig. 30, and De Luct. 19. **20.** χρίουσι μύρω: Cf. Anthol. Pal. 11, 8.

μὴ μύρα, μὴ στεφάνους λιθίναις στήλαισι χαρίζου,  
μηδὲ τὸ πῦρ φλέξης (βρέξης)· ἐς κενὸν ἢ δαπάνη.

**22.** καίουσιν . . . δειπνα: not only were banquets burned for the dead, but also favorite animals of the departed, articles of clothing and ornament. Cf. De Luct. 14; Verg. Aen. 6, 220 ff.; and Beck. Char. as above. **23.** οἶνον κ. μέλικ.: cf. Od. 10, 516 ff. — ὥς γοῦν εἰκάσαι, 'so far at any rate as one can conjecture.' G. 268; H. 722. **25.** τί ταῦτα, κτλ., 'what good this does those in Hades.' **26.** πεπιστεύκασι: v. above to 20 (27, 8). 'They fully believe, however, that the souls ascend from below, and feast their fill (ὥς οἶόν τε) by hovering about in the steam and the smoke.' Cf. De Luct. 19. **29.** τ. μέλικρ.: a mixture of honey and milk, the drink offering for the dead. **30.** πίνειν ἢ ἐσθλῆιν: inf. in exclamation. Cf. Ar. Clouds, 819; in Lat. Verg. Aen. 1, 37. MT. 104; M. 168, 3. Cf. 'Locksley Hall,' 'having known me to decline,' etc.

P. **29.** **1.** γελοῖός εἰμι λέγων: personal const. like δῆλοί εἰσι βουλευόντες, 21. 'It is ridiculous for me to say.' **2.** εἰ δύναιντ' ἂν, 'whether they would be able,'—viz. if permitted. G. 245; MT. 72. **4.** ἐπεὶ τοι, κτλ., 'for your fate would be highly ridiculous if with all you have to do you had not only to take them down to Hades, but also to take them up again to drink.' — οὐκ ὀλίγα: litotes. **7.** τ. ἀνοίας: v. above to 13 (22, 15). 'O fools and blind that ye do not know how great a gulf separates the living and the dead.' **10.** κάτθαν' ὁμῶς, κτλ.: made up of several Homeric quotations and parodies. Cf. Il. 9,

319 f.: Od. 10, 521; 11, 539, 573. **11.** Ἴπρος: the beggar who visits the suitors of Penelope. Od. 18, 1 ff. **12.** Θερσίτῃ: the ugliest and most cowardly of the Argives. Il. 2, 212 ff. Cf. Dial. Mort. 25. — **Θέτιδος παῖς**: viz. Achilles. **23.** **15.** Ἡράκλεις, κτλ., 'Heracles! what a drenching of Homer you've given me!' πολὺν predicate, as above, 2 and 11. ἐπαντλεῖς, a nautical term, finely applied to Charon. **16.** ἐθέλω: exactly our Eng. 'I will'; cf. above, 19. **18.** Σίγειον, κτλ., 'that is Sigeum, in the Troad.' A promontory near the entrance to the Hellespont. Somewhat farther north, on the other side of the Simois, was Πόλτρειον. For the death and burial of Achilles, v. Od. 24, 36 ff.

*The ruins of the famous cities are then seen, and Charon is amused again as he thinks what epithets Homer had applied to them.*

**22.** Νίνον: Nineveh, the capital of Assyria, a city of immense size, on the east side of the upper Tigris. Captured by Medes and Babylonians under Kyaxares, near the end of the seventh cent. B.C., when it is said to have been quite demolished by fire. This event was only some fifty years before the time in which 'Charon' is placed; so, in all probability, when Lucian has Hermes, just below, say that not a trace is left of Nineveh, he is unconsciously speaking in his own person and for his own time. Within recent years, through the researches of Layard, Rawlinson, and others, monuments have been brought to light, and much of the ancient history of Nineveh recovered. — **Σαρδαναπάλλου**: Ctesias makes him the last king of Assyria; of effeminate life till near his end, when he suddenly becomes a brave warrior and meets a tragic death. Out of this story, now believed to be fabulous, Byron constructed his tragedy. **23.** Βαβυλῶνα: taken by Cyrus 538 B.C. Under his successors it rapidly declined. Pausanias writes that the walls and the temple of Belus were still standing in his day. — **Μυκῆνας κ. Κλεωνάς**: cities of Argolis of ancient renown. The first, as well as Troy, has been recently disintombed by Dr. Schliemann. **25.** ὥς = ὥστε, as above, and often. — ἐτῶν: G. 179, 1; H. 591. — νεωλκήσαι . . . σκαφ., 'haul my boat up on shore to dry and clean it.' Cf. Thuc. 7, 12, 3. **28.** ἀνείποις: cf. above, 17. Where also οὐδ', emphatic. **29.** σοι: v. above to 1 (11, 17). **30.** εὐπυργος, poetical word. — ἡ τ. μέγ. περίβ.: v. above to 9 (18, 7). — οὐ μετὰ πολὺ, 'after no long time,' 'before long.' Cf. οὐκ εἰς μακράν, Dream, 1. P. **30.** **2.** αἰσχύν. δείξαι, 'I am ashamed to show'; while αἰσχύν. δείξας, 'I am ashamed of showing.' **3.** ἀποπνίξεις: rare future; the mid. usually. **5.** τεθνᾶσι καὶ αὐταί: with this cf. Ambros. Ep. 35;

and Sulpic. in Epistle to Cic. (ad. Famil. iv. 5): '*Hem! nos homunculi indignamur, si quis nostrum interiit aut occisus est, quorum vita brevior esse debet, cum uno loco tot oppidum cadavera projecta jacent.*' 7. τ. παραδοξό-  
τατον: parenthetic; shortened from a relative sentence. 8. Ἰνάχου: chief river of Argos; modern name Banitza. There is no proof that in ancient times it quite disappeared. 10. τ. ἐπαίνων: v. to 13 (22, 15).

*A petty battle between Argives and Spartans is seen just as they are about to descend. Charon cries out at the folly of it. They descend; the mountains resume their places. Charon thanks Hermes, and returns to his ferry.*

24. 12. ἀλλὰ μετ., κτλ., 'but by the bye'; lit. 'midmost our conversation.' 15. ἐκείνον: for position, v. G. 142, 4, n. 1; H. 538, end. 16. Ὀθρυάδαν . . . αἵματι: Lucian mentions this event in Rhet. Praec. 18. Cf. Hdt. 1, 82. The dispute was about the district of Thyrea. There were 300 men on a side. Two Argives survived, but Othryas the only Spartan. While they hastened to announce their victory, he staid upon the battlefield, built a trophy from the shields and weapons, and on it in his own blood inscribed Διὶ τροπαιούχῳ; then, ashamed to survive his comrades, slew himself. Cf. Grote, ch. viii. 22. τ. ἀνοίας: v. to 13. — οἷ γε: antecedent αὐτῶν, to be supplied with ἀνδίας. Cf. Dem. 31, 6. 24. ποδιαῖον τόπον, 'a place a foot square.' Cf. Menip. 17: ἐπειδὴν γὰρ ὁ Αἰακὸς ἀπομετρήσῃ ἐκάστην τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός), ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον συνεσταλμένον. For Aeacus v. above, 2. 30. ἐγὼ . . . ἐστάλην, 'I to do the errand on which I was sent.'

P. 31. 1. ἤξω, κτλ., 'you will see me soon again with a party of dead.' νεκροστολῶν occurs only here. 3. εὖ γε ἐποίησας, 'you have done well by me.' — εὐεργέτης: title of honor given to a man who deserved well at the hands of the state. It was inscribed on columns along with the names of those to whom it belonged. Here, of course, used in a figurative sense. The fut. perf. expresses an act whose effect shall be enduring. 4. ὠνάμην, κτλ., 'thanks to you, I have got some good of my outing.' For gen., v. G. 171, 2; H. 574, d. ὠνάμην late aor. for ὠνήμην. 5. οἶά, κτλ.: these are the words of Charon after Hermes has withdrawn. They sum up, in one bitter phrase, his judgment of the world, and furnish the key-note of the whole dialogue. 'Ah, how pitiable is human life! — and not a word of Charon!' How wretched men are! what a life they lead! and yet no thought of death! For the last expression, cf. Ar. Frogs, 87.

# TIMON.

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## INTRODUCTION.

FOR more than two thousand years Timon has figured as the typical misanthrope. His name has been proverbial ever since the Attic comedy set the fashion. About the actual Timon, however, few facts are known. The most that can be gathered with any reasonable degree of certainty from the ancient authorities\* is as follows. He was an Athenian, son of a certain Echekratides, of the deme Collytus, and lived about the time of the Peloponnesian war. He is said to have built him a tower, 'far from the madding crowd's ignoble strife,' where he spent his days, in lonesome contempt of human fellowship; making an exception in the case of the young Alcibiades only, whom he treated with great show of affection, for the cynical reason—as he told Apemantus, a cynic and imitator whose presence he sometimes tolerated—that he knew the youth would one day do infinite mischief to the Athenians. His death, we are told, was caused by a gangrene resulting from a broken limb, which he refused to allow a surgeon to care for. A lonely cliff at Halae, 'where the light foam of the sea beats daily,' became his burial-place; after which event a landslip occurred, and his tomb was rendered inaccessible.

Aristophanes speaks of him as a 'chip of the Furies'; describes his repulsive aspect, and the hate with which he cursed and abandoned society; and makes Prometheus, after speaking of his well-known hatred of the gods, style himself a 'regular Timon' (Τίμων).

\* Two passages in Aristophanes (Lystr. 808 ff., Birds 1547); a fragment from the *Monotropos* of Phrynichus; two epigrams by Callimachus; Plutarch, Anthony, 69 f.; and this dialogue of Lucian.



*καθαρός*). In a fragment from a comedy of Phrynichus the hero says :

‘ Timon’s life I lead, —  
Unwed, unserved, quick-tempered, unapproached,  
Unsmiling, unconversing, self-opinionate.’

It is greatly to be regretted that the play by Antiphanes, a poet of the Middle Comedy, entitled ‘ Timon,’ has not survived. It would doubtless have thrown much light upon the whimsical character and career of ‘ critic Timon.’ An epigram by Callimachus represents him as still hating in the land of shades :

‘ Say, Timon, sunk in night, abhorr’st thou now  
The light above or gloomy shades below ?  
“ I hate the shades, since filled with humankind  
In greater numbers than I left behind.” ’

In the brief notices in the earlier writers no hint is given of the grounds for Timon’s bitter hatred of mankind. Lucian makes this the result of his discovery that the friends upon whom he had lavished his substance were mere ‘ trencher-friends,’ ‘ feast-won, fast-lost,’ and that as soon as his riches had taken flight, their friendship and devotion likewise took wing, bearing away all sense of gratitude for the favors they had received. Plutarch evidently had the same notion. So there is strong probability that this was the reason, or at any rate one of the reasons, for his misanthropy. But we shall not go far amiss, I think, if we find one main cause for his soured disposition in the growing degeneracy of the times, — the moral and religious disintegration which, as contemporary writers give us ample reason to believe, characterized the age of the great struggle between Athens and Sparta. He exercised the self-appointed and thankless task, it would seem, of censor, critic, caviller, and cynic in the presence of the influx of laxer moral ideas, but kept aloof in egoistic isolation from the world, and put forth no efforts to stem the tide which threatened to overwhelm the moral well-being of the state. This it was, we may well believe, taken with the possible fact that his private life was no better than it should be,\* that excited against him the hostility of the comic poets.

Such was the material which Lucian found ready to his hand in

\* Aristophanes, *Lystr.* 817. Perhaps only a poetic scandal.

Timon. He adapted it to his purpose in such a way that Wieland is fully justified in pronouncing this dialogue 'original in invention, composition, purpose, and execution.' The idea of making Timon become suddenly rich again after his thoughtless good-nature had reduced him to poverty and pessimism, is altogether original with Lucian. In his hands the story not only presents us with a vivid picture of a generous nature in which 'the milk of human kindness' had been turned to gall by 'benefits forgot,' but it becomes also the vehicle for placing the effete hierarchy of Olympus before us in no enviable light, and for satirizing without mercy the vices and follies of the most diverse classes of society. The amiable spendthrift, the mean-hearted miser, the overbearing *nouveau-riche*, the obsequious underling, and more especially the fawning parasite, the flippant rhetorician, and the mountebank philosopher, are pitilessly stripped and lashed.

The course of the dialogue may be rapidly summarized as follows. Timon, reduced to abject want by his unthinking generosity, has left Athens, and betaken himself to a distant corner of Attica by the sea. He is meanly clad, and is delving away in the stony soil at paltry day's wages. As he toils, bitter reproaches at Zeus break from his lips. Zeus is no longer the god he used to be. The world grows worse and worse, and his bolt remains inactive. See what he himself had suffered from 'man's ingratitude,' and Zeus has taken no note of it. Will he never awake,—or is the Cretan legend of his tomb, after all, the truth? Zeus at last hears the impudent brawler, and is astonished at learning from Hermes that it is Timon, the savor of whose old-time hecatombs still lingers agreeably in his nostrils. Surely he has been neglected too long. But what could Zeus have done with his hands so full with perjurers, temple-thieves, and wrangling philosophers? But now he bids Hermes take Plutus and go to Timon. Plutus is loath to return to one who had aforetime pitched him headlong out of doors: he likes neither the spendthrift nor the miser, but those who treat him as a helping friend. Zeus assures him that Timon has learned sense with his digging, and bids him go. So Hermes and Plutus set forth for Attica. On their way thither Plutus enter-

tains Hermes with a racy narrative, abounding in the finest satire, of his peculiarities, and of the absurd ways in which men treat him. He is blind and halt when he comes, but when he goes, fleetier than the wind and keener-eyed than Lynceus. He is never seen *in propria persona*, else he would be abhorred ; tricked out with dazzling mask and bedizened with jewels, he mingles with mankind. They reach the place at last where Timon, in company with Poverty, Patience, and the like, is grubbing. He is very well content with his present lot, and refuses stoutly at first to be made rich again. Soon, however, he yields, 'since it is useless to resist the gods.' Over the gleaming gold his mattock brings to the day he gloats for a moment with old-time delight. Then he determines to employ his new wealth only for the purpose of making his hatred of his kind more manifest and more intense. He will build him a tower over the treasure, and live there in absolute isolation. His name shall be Misanthropos. He will hold no intercourse with his fellows ; no kindly office will he do to man, accept none at his hands. Hardly has this plan been formed when the parasites and flatterers of the former day have heard of his new fortune and hasten to fawn at his feet. Poet, parasite, orator, and philosopher are greeted with mocking gibes, and driven howling off with cudgel-blows from his mattock ; and the dialogue terminates with Timon taking refuge from the thronging flatterers upon a little knoll, and pelting them as they approach with stones.

This dialogue is usually considered Lucian's masterpiece. It is wider in its interest and its scope ; it touches life at more points. Every sentence indicates the most careful observation of life. In spirited character-sketching, in keenness of satire, in vivid portrayal of class follies and vices, Lucian is throughout at his best. The character of Timon is boldly conceived and distinctly delineated ; no haziness obscures its grand simplicity. There is something Titanic about the hearty earnestness of his hatred for men, his contempt for gods. Only for a moment does he relax, — when he accepts the new wealth because it is idle to resist the gods ; but the next moment he justifies himself by resolving that increase of means shall breed increase of hate. Shakspeare, in his 'Timon

of Athens,' has done little more than amplify and exhibit in fuller detail the Lucianic conception; but, of course, with that inimitable touch by which he made his own whatever ideas of another he transferred to his canvas.\*

The 'Plutus' of Aristophanes gave Lucian some suggestions, no doubt, for his Plutus. But he has developed the character in a perfectly original and independent manner. A comparison of the two pieces shows, as Le Beau has already well observed, greater similarity of the genius of the authors than of the works themselves. The minor characters are simple sketches, but each one reveals the master's hand.

The dialogue is full of instruction and truth for all time. The faults, the follies, and the feelings it portrays and satirizes are peculiar to no age or society. But it must have come with tremendous force to the corrupt and luxurious society of the second century, when parasites and sycophants plied their infamous calling with unblushing assiduity, and when hare-brained rhetoricians and mendicant philosophasters imposed and preyed upon society.



## NOTES.

*Timon is delving in a remote corner of Attica. All at once he bursts forth in derisive reproaches at Zeus for his lax government of the world, and especially that he himself has suffered so sadly from those he had trusted.*

P. 32. 1. 1. ὦ Ζεῦ φίλιε, κτλ., 'O Zeus, patron of friendship, of hospitality, of comradeship, protector of hearth and home,' etc. All these epithets are borrowed from the poets, at whom Lucian is laughing

\* It is a matter of dispute by what means Shakspeare became acquainted with Lucian's Timon. His knowledge of Greek would hardly have allowed him to read the original, and no English translation, so far as is known, existed at that time. But even a superficial examination is enough to show that Shakspeare must have known the dialogue of Lucian through some source, while a closer study reveals striking resemblances not only in the character of Timon, but also in situations and language. In this connection consult the commentaries of Gervinus, and the introductions to the play in the different editions, especially Hudson's and White's.

as he uses them. **3.** καὶ εἴ . . . καλοῦσι, 'and whatever else the thunderstruck poets call thee.' G. 166; H. 556. ἐμβρόντητοι = *attoniti*. Poets usually called ἔνθεοι or θεόληπτοι. Here ambiguous term humorously applied, its secondary meaning, 'stupid' (cf. our 'moon-struck'), coming very near the surface. **6.** ὑπερίδεις . . . ῥυθμοῦ, 'thou dost underprop the falling of the metre and fill up the yawning of the rhythm.' τὸ πίπτειν and τὸ κεχηγνός parts. as subs. G. 276, 2; 139, 2: H. 786, a. **7.** σοί: ethical; cf. to Char. 1. — ἡ ἔρις. ἄστ., 'the terrific crash of thy lightning.' A strange epithet; applied to Zeus, Hes. Theog. 815. Cf. Ar. Clouds, 265. ἀστραπή, the 'flash'; κεραυνός, the 'thunderbolt,' that which smites. **10.** ἀτεχνῶς, 'simply.' **11.** ἔξω, 'aside from.' **13.** οὐκ οἶδ' ὅπως: v. to Dream, 18. — ἀπέσβη . . . ἐστὶ, 'has been quenched, and is cold.' Notice aor. where we prefer perf. H. 706. **14.** μηδέ: here, as below, 5 (34, 25), Attic usage would require οὐδέ. **2.** **15.** γοῦν, 'at any rate.' — τ. ἐπι. τις ἐπιχειρ., 'any one intending to perjure himself.' For sentiment, cf. Ar. Clouds, 398 ff. **16.** ἔωλον, 'kept till morning'; hence 'stale,'—'a stale wick,' i.e. a wick blown out and stinking. 'The snuff of a last night's candle.' TOOKE. **17.** δαλόν τινα, 'a sort of firebrand.' **18.** ὥς = ὥστε, as often.

P. **33.** **1.** τοῦτο . . . ἀπολαύσειν, 'receive this damage': v. to Dream, 14, first note. Verb here in bad sense. Cf. Eur. Iph. in T. 526. For gen. fol. v. G. 170, 2; H. 574, d. **4.** Σαλμωνεύς: son of Aeolus, and brother of Sisyphus. He imitated thunder and lightning, and demanded that sacrifices should be made to him as to Zeus. Zeus for his impiety sent him to Tartarus by a stroke from his thunderbolt. Cf. Verg. Aen. 6, 585 ff. — οὐ πάντι ἀπίθ. ὦν, 'not at all an incredible personage;' or, more freely, 'and the story is not at all incredible.' **5.** πρὸς, 'in comparison with.' — ψυχρὸν τ. ὀργήν, 'slow to wrath.' Cf. just below, l. 12. G. 160, 1; H. 549. **6.** πῶς γάρ, 'for how could it be otherwise?' = 'naturally enough.' **7.** ὅπου γε = *cum quidem*. — ὑπὸ μανδραγόρα, 'under the influence of mandrake.' For the form of the gen., v. G. 39, 3; H. 136, d. For this narcotic, cf. X. Sym. 2, 24; Dem. Phil. 4, 6. The ancients had many superstitions about the plant; among others, that it sprang from human blood, and uttered shrieks when pulled. Shakspeare alludes to these in various places; e.g. R. and J. 4, 3; Oth. 3, 3. Popular etymology derived the word from ἀνὴρ and ἀγορεύω. **9.** λημᾶς δ. κ. ἀμβ., 'blear-eyed and purblind,' or Shakspeare's 'high gravel-blind.' **10.** τ. ὦτα: G. 160, 1; H. 549. **3.** **11.** ἐπεὶ, 'for.' Its sentence really gives ground for statement easily supplied. Here '(such must be

the case), since,' etc. K. 569, A. 1. **12.** ἀκμαῖος τ. ὀργήν, 'thy spirit was at its best.' **15.** ἐπαταγέιτο, 'was rolling.' Ar. Clouds, 389, has the active in this sense. **16.** καὶ ἡ . . . προηκοντίζετο, 'and thy lightning was continually flashing hither and thither, like darts in a skirmish.' προηκον. occurs only here. **17.** οἱ σεισμοὶ δὲ κοσκινηδόν, 'the earthquakes were like shakings of a sieve,' etc. These adverbs have a comic sound; cf. De Hist. Cons. 19. **18.** ἵνα σοι φορ., κτλ., 'and to speak to thee in right bombastic style, the rains were tearing and furious, every drop a river.' The last words are probably a quotation from some tragic poet. This would account for the τε. In that case, φορτικῶς, 'clownishly,' 'vulgarly,' is sarcastic. **20.** ἐν ἀκ. χρόνου: v. to Char. 14 (22, 29). **21.** ἐπὶ τ. Δευ., 'in the time of D.' The flood of Deucalion, of which, it is fabled, only he and his wife Pyrrha were the survivors. Cf. Hor. Car. 1, 2, 5 ff.; and v. Cox's Tales of An. Greece, and Bayard Taylor's poem. **22.** ἐν τι κιβ. = *una aliqua cymbula*, 'one craft, a sort of ark.' **23.** Δυκωρεῖ: southernmost of the peaks of Parnassus. **24.** ζώπυρόν τι, κτλ., 'preserving some life-spark of the seed of man for the generation of greater wickedness.' Cf. Plat. Laws, 3, 677 B. Belief in the degeneracy of man from primal innocence common among the ancients. The golden age made way to the silver, that to the bronze, and last of all the iron. Cf. Hesiod, Works and Days, 109 ff.; Ovid, Met. 1, 89 ff.; Juven. 13, 28 ff.; Hor. Car. 1, 3, 25 ff., and 3, 6, 46 ff.:

'Aetas parentum pejor avis tulit  
nos nequiores, mox daturos  
progeniem vitiosiore.'

**4.** **25.** τοιγάρτοι, 'accordingly.' Connect with end of § 2. **26.** τὰ-πῖχαιρα, 'wages,' 'reward.' Cf. Aesch. Prom. Vinct. 327. — παρ' αὐτῶν, 'from men.' **27.** θύοντος: G. 277, 2; H. 790, c. — εἰ μή τις, κτλ., 'unless, forsooth, some one does so (sc. θύει ἢ στεφανοῖ) as an appendage to the Olympian games.' See to Char. 17. **29.** ἀλλ' εἰς, κτλ., 'but out of conformity to an antiquated custom.' **30.** Κρόνον: ancient king of Heaven, whose place Zeus usurped. 'They will make a second Cronus of thee'; i. e. rob thee of thy throne.

P. **34.** **2.** ἐὼ λέγειν, 'I forbear saying.' **3.** οἱ δέ τινες, 'but certain ones'; without antithetic οἱ μὲν; v. K. 527, A. 4. — 'Ολυμπίασιν: G. 190; H. 612. **5.** τ. κύνας, 'the watch-dogs.' **8.** ἐκάθησο, κτλ., 'thou didst sit still, and suffer thy locks to be cut off all around by them.' Hair, beard, mantle, and sandals of the statue of Zeus at Olympia were of gold. Lucian speaks of this robbery again in Jup. Trag. 25.

10. ταῦτα: emphatic position. 11. παρορώμενα: G. 279, 1; H. 798.  
 13. Φαέθοντες: Phaethon, son of Helios, prevailed upon his father to allow him one day to drive the sun-chariot. He could not manage the steeds, and came near causing the destruction of the earth, when Zeus smote him with his bolt. Cf. Dial. Deor. 25, and Ovid, Met. 1, 750 ff. Translate, — 'How many Phaethons and Deucalions (i. e. conflagrations and floods) will suffice against such overweening insolence of the world?' 14. τ. βίου, 'the world,' 'human life.' As often in Charon.  
 5. ἵνα γάρ, κτλ., 'to leave the general question, and speak of my own case.' 17. μᾶλλον δέ, κτλ., 'or rather had poured out my wealth in streams for the benefit of my friends.' These parts. express means (G. 277, 2; H. 789, 2); but cf. note on δοῦς, Dream, 3, and translate, — 'when I had done so and so, and thanks to that had become poor.' 19. οὐκέτι, κτλ., 'I am no longer even recognized.' For sentiment, cf. Ar. Plutus, 829–37. 20. πρὸς: here, as often in Lucian = ὑπό with gen. of agent. 24. παλ. νεκροῦ, 'a man long dead.' — ὑπτίαν: proleptic; cf. to πλαγία, Char. 3, 'on its back, upturned by time.' 25. μηδὲ ἀναγ., 'without even reading the inscription.' 26. ἑτέραν: sc. ὁδόν. — δυσάν. κ. ἀπ. θέ., 'an unlucky and ill-omened sight.' 27. θέαμα: appositive of τὸν — γεγεν. G. 137, n. 4; H. 556. 28. οὐ πρὸ πολ., 'not long before'; like οὐκ εἰς μακράν, Dream, 1. 6. 30. διφθέραν: a coat of skins worn by herdsmen and peasants. Cf. Beck. Char. Exc. 1, sc. xi.; Ar. Clouds, 72.  
 P. 35. 1. ὀβολῶν: G. 178; H. 578. 'At four obols a day'; about twelve cents, — the ordinary wages of an agricultural laborer probably. Consult Böckh, Publ. Econ. bk. 1. ch. 21. 3. μηκέτι . . . εἰ πρᾶτ.: explanatory of τοῦτο, — 'I shall no longer see people in numbers prospering beyond their desert.' For part., G. 279, 2; H. 799. 5. τοῦτό γε: this demonstrative, with γε, not seldom placed for special emphasis at the end of the sentence. Cf. Piscat. 20. 6. τοῦτον: G. 142, 4, n. 1; H. 538, end. 7. Ἐπιμενίδην: the Rip Van Winkle of antiquity. A Cretan priest of Zeus, poet and seer. He fell asleep, it is said, in the Dictaeon Cave, and did not wake for forty, or, as some say, fifty or fifty-seven years. 10. ἐπιδείξαι τινα, κτλ., 'show some of the spirit of the vigorous and youthful Zeus, unless the tales told by the Cretans about thee and thy tomb in their island are true.' A legend of the Cretans affirmed that Zeus was buried near the city Cnosus. Lucian never tires of alluding to this story in disparagement of the father of gods and men. Cf. Jup. Trag. 45; De Sacrif. 10.

*The scene changes to Olympus. Zeus inquires of Hermes who it is that is bawling up to heaven. Hermes astounds him by answering Timon, once so rich; the cause of whose poverty he then explains.*

**7. 14.** Ὑμηττόν: mountain of Attica, famous for its honey. Milton speaks of it as 'flowery hill Hymettus, with the sound of bees' industrious murmur.' **15.** πιναρός, κτλ., 'quite filthy and squalid, and clad in a leathern jerkin.' **16.** ἐπικεκυφώς: perf. here, as often, expresses present condition rather than the act which produced it, — 'bent (or bending) over.' — λάλος . . . θρασύς, 'a garrulous and saucy fellow.' **17.** ἦ που, 'of course, he must be a philosopher.' Strongly sarcastic. The commonplace philosophers of the day, like the mendicant friars of the Middle Ages, were a sorry lot. Lucian loses no opportunity to satirize them. Cf. below, 54-5; Cock, 10-11; Icarom. *passim*; and notably Lapithae and Piscator. — οὐ γὰρ ἄν: when cond. is suppressed, as here (G. 222; H. 746), γὰρ may be rendered 'otherwise.' ἀσεβείς, predicate; cf. to Dream, 2. **20.** Κολλυτία: Collytus was the name of a deme of the phyle Aegeis. For account of the political divisions of Athens, v. Grote, ch. xxxi. — ὁ . . . ἐστιάσας, 'who has banqueted us with perfect sacrifices.' κατά occurs nowhere else in this connection; the expression is formed after the analogy of καθ' ἱερῶν ὑμόσαι, εὐχεσθαι. ἱερὰ τέλεια corresponds to Homeric τελέεσσαι ἐκατόμβαι. **21.** ὁ νεόπλουτος, 'who but just now was rich.' Elsewhere the word means the *nouveau-riche*. **22.** ὁ τ. ὅλ. ἐκ.: cf. to Char. 9 (18, 7). **23.** εἰώθαμεν: Bekker changes this to pluperfect; Fritzsche approves. — **τ. Διάσια:** a great festival at Athens in honor of Ζεὺς Μειλίχιος, celebrated in February. Cf. Thucyd. 1, 126. **24.** φεῦ τ. ἄλλ: v. to Char. 13 (21, 15). **25.** τί παθών, 'through what misfortune.' **26.** αὐχμηρός, ἄθλιος: the asyndeton is striking; so Sommerbrodt brackets αὐχμηρός, and Fritzsche places ἄθλιος (with ὁ prefixed) at the end of the preceding sentence. **27.** οὕτω . . . δίκελλαν, 'so heavy is the mattock that he bears.' βαρεῖαν predicate, as just above, ἀσεβείς. **8. 29.** οὕτως ἂν εἰπεῖν: G. 268; H. 772. 'One might say.' The antithesis is ὥς δὲ ἀληθεῖ λόγῳ (sc. εἰπεῖν), 'but the truth is.' — χρηστότης, 'kind-heartedness.'

'Poor honest lord, brought low by his own heart;  
Undone by goodness! Strange unusual blood,  
When man's worst sin is, he does too much good!' — *Tim. of Ath.* 4, 2.

**P. 36. 1.** ἄνοια κ. εὐ. κ. ἀκ., 'folly, stupidity, and lack of discrimination.' ἐνθήθεια, lit. 'good-naturedness,' affords an instance of moral



degeneracy of a word. See Trench, 'Study of Words,' lect. 3; and cf. common American degeneracy of 'clever.' 2. *ὅς οὐ συνίει*, 'for he did not perceive that he,' etc. G. 238; H. 822. *χαριζόμενος*, predicative part. in subject relation. Cf. the Vergilian *sensit medios delapsus in hostes*. 4. *κει. τ. ἡπαρ*: allusion to Prometheus. 5. *ἐταίρους*, 'boon companions.' — *ὑπ' εὐ. . . . βορῆ*, 'who, merely out of kindness to him, enjoyed his bounty.' 9. *τ. ῥίζας*: a sudden and infelicitous change of figure. A moment ago the vultures were gnawing his bones; now they leave him a felled and withered tree trunk. Cf. Tim. of Ath. 4, 3:

'The mouths, the tongues, the eyes, and hearts of men, . . .  
That numberless upon me stuck, as leaves  
Do on the oak, have with one winter's brush  
Fell from their boughs, and left me open, bare,  
For every storm that blows.'

11. *πόθεν γάρ*; 'for why should they?' = 'of course not.' 12. *ἐν τ. μέρει*, 'in their turn.' — *διὰ ταῦτα, κτλ.*, 'therefore with mattock and leathern jerkin he has abandoned the city, and,' etc. 14. *μισθοῦ*, 'for wages.' Genitive as above, 6, *ὀβόλων*. — *μελαγ. τ. κακ.*, 'brooding over his misfortunes.' G. 188, 1; H. 611. 15. *μάλα ὑπερ.*, 'in utter disdain.' 'With their noses in the air.' TOOKE. 16. *εἰ Τίμων, κτλ.*, 'whether he might be called Timon.' The opt. in a vague and doubtful question. K. 395, 5 end, with A. 2.

*Zeus justifies his long neglect of Timon by his multiplicity of cares; directs Hermes to take Plutus, with Treasure, and go to Timon's relief. The ingrates he will punish when he gets his bolt repaired.*

9. 19. *ἦγαν. δυστ.*, 'is vexed at his bad luck.' For part. v. refs. Char. 2 (12, 1). — *ἐπεὶ*: connect with *ἀμελητέος*. 'For we shall be doing just (*καί*) the same as,' etc. For dat. G. 186; H. 603. 21. *ἐπιλελησμένοι*: G. 277, 4; H. 789, *e.* 24. *πλήν*, 'however.' Lucian oftener uses *πλήν ἀλλὰ*; v. to Charon, 11 (20, 2). 25. *βιαζομένων*, 'extortioners.' 26. *ἔτι δ. κ. φό. τ. παρά*, 'and furthermore, owing to fear caused by,' etc. *ὅπό* or *ἐξ* more usual than *παρά* in such a connection. 28. *πολὺν . . . ἀπέβλεψα*, 'this long time have had no chance even to glance at,' etc. 30. *λόγ. ἔριδες*, 'word-contentions.' — *ἐπεπόλ. αὐτοῖς*, 'come into general vogue with them.' *αὐτοῖς* refers by synesis to *τ. Ἀττικὴν*; for case, G. 184, 3; H. 601.

P. 37. 1. *μαχομένων*: sc. *αὐτῶν*; v. to Dream, 3 (2, 25). 3. *ἡ ἐπι-τριβήναι, κτλ.*, 'or be bored to death by them as they wrangle in loud tones about their so-styled "virtue," and incorporeal substances, and the

like nonsense.' ἀρετήν τινα ironical of the 'virtue' of the sects. λήρους often so used as the climax to a list of particulars, all of which one wishes to stamp with contempt; cf. Dem. Olyn. 3, 29. ξυνειρόντων, contemptuous; cf. Dream, 8 (4, 29). 5. τοι, 'you see.' 10. 8. κατὰ τάχος: periphrasis for adverb. κατὰ is often so used; cf. κατὰ σπουδήν, 18 (41, 19). 11. ὅτι: like ὥς with superlative = *quam*. H. 664. — ἐκδιώκη: conative force. 14. αὐθις μὲν, 'later.' Antithesis in πλήν, κτλ., l. 23. — ἐπειδάν τ. κ. ἐπι., 'when I have had my bolt repaired.' Aor. subj. like Lat. fut. perf. H. 760; MT. 20, n. 1. 15. κατεαγμένοι: classic Attic would be κατέδρασι. 17. ὁπότε . . . πρῶην, 'since awhile ago I launched it too zealously,' etc. 18. Ἀναξαγόραν: of Clazomenae, but long resident at Athens. He was the first to state the doctrine that the present order of things is due to an intelligent principle (νοῦς). Accused (450 B. C.) of blasphemy, he was saved from death by Pericles, over whom he had exercised great influence. — ἐπειθε: 'was seeking to convince.' G. 200, n. 2; H. 702. — μηδέ . . . θεούς, 'that we gods are of no account at all.' A euphemistic way, as Fritzsche remarks, of saying, 'we do not exist.' Cob., however, V. L. 222, cuts out *τινας*, and wishes *μηδέ* changed to *μηδέν*. Sombdt. and Fr. bracket *τινας*. Omitted, 'we do not exist at all.' Present reading is paralleled in Vitar. Auct. 27: οὐδὲ ἡμεῖς ἄρα ἐσμέν *τινες*; 'aren't we, then, anybody?' 21. Ἀνακείον: temple of the Ἀνακες (Castor and Pollux), on the north side of the Acropolis. Reference is here had probably to a real event. 22. ὀλίγου δεῖν: v. to Dream, 16. 23. περὶ τ. πέτρ., 'on the rock.' περὶ in such use unknown to Attic prose. Cf. Saturnal. 4. 24. εἰ — ὀρώσιν: Fr. proposes to get rid of this impossible ind. pres., which is given by all the MSS. save one, by changing εἰ to ἐάν, or by writing ὀρῶεν. Cob., V. L. 222, with a single MS., drops εἰ, making ὀρώσιν participle.

*Hermes grumblingly fetches Plutus, who, remembering his former treatment, is anything but pleased at the proposed return to Timon.*

11. 26. οἶον ᾗν, κτλ.: sarcastic exclamation, uttered as Hermes goes in search of Plutus. 'What a fine thing it was to bellow so loud, and be importunate and saucy!' 27. δικαιο λόγοῦσι, 'advocatés.' 28. ἰδοῦ γε, κτλ., 'there is Timon, you see, will be raised all at once from extreme poverty to wealth just for his shouting,' etc. ἰδοῦ = Fr. *voilà*. καταστήσεται as in Char. 2. μάλα to be taken with αὐτίκα; cf. Ar. Frogs, 785. P. 38. 1. εἰ ἔσκαπτεν . . . ἂν ἔσκαπτεν, 'if he had kept on digging he would still be,' etc. G. 222; MT. 49, 2; H. 746. 4. οὐκ ἂν ἀπέλ.,

'I do not want to go,' etc. G. 226, 2, *b*; H. 722, *b*. 6. **ἄριστε**: the respect of even Zeus for Plutus is amusingly sarcastic. — **κ. ταῦτα**: Dream, 17 (9, 4). 12. 8. **νῆ Δία**: this has a droll sound uttered in the face of Zeus himself. 10. **πατρῶν αὐ. φ. ὄντα**, 'friend though I had been to him from his fathers' times.' — **μονονουχί**, 'all but,' 'well nigh.' — **δικρ. ἐξεῶθει**: proverbial expression. Cf. Hor. Epist. 1, 10, 24. 11. **καθάπερ. κτλ.**, 'as quickly as they who drop a live coal.' His money 'burned in his pockets.' Cf. Tim. of Ath. 1, 1:

'He pours it out: Plutus, the god of gold,  
Is but his steward; no meed, but he repays  
Sevenfold above itself.'

12. **ἀπέλθω**: G. 253; H. 720. 16. **λάρροι**, 'cormorants.' 17. **ἡμῶν**: G. 177; H. 583. 19. **ἀποφέροντες**; G. 279, 1; H. 800. 20. **ἀμεληγί**: found only here.

*Zeus accuses Plutus of inconsistency: one while he complains of those who keep him under bolt and bar; now of Timon, who gave him fullest liberty.*

13. 27. **ἡφίει**: G. 105, n. 3; H. 314. 28. **τοῦναντίον**, 'on the contrary.' G. 160, 2; H. 552. 30. **σημείων ἐπιβ.**, 'by impressions of seals' = 'under seal.' The seal was often thus used for additional security. Cf. Beck. Char. Exc. 1, sc. iii. near end.

P. 39. 2. **ταῦτα γ. ἄπω**, 'at any rate, you used to make such complaints to me, and say,' etc. 3. **πολ. τ. σκότῳ**, 'dense darkness.' For similar combination, v. Char. 11 (20, 1). 5. **πρὸς τ. ἔθος**, 'as the result of the habit.' For sentiment, cf. Catapl. 17. 6. **ἀποδράσ. . . εἰ λάβ.**: v. to Dream, 8 (4, 23). 7. **κ. ὅλως**, 'in a word.' 8. **καθάπερ, κτλ.**, 'be immured like another Danae, and reared in virgin estate under the charge of such sharp-sighted and utterly depraved masters as Usury and Arithmetic.' For Danae, v. note to Dial. Mar. 12. 14. 12. **ἐξόν**: G. 278, 2; H. 792. 13. **ἐπ' ἀδείας**, 'in security.' **μετά** used in the same way. — **τ. ἔρωτι**, 'the object of their passion.' 14. **ἀλλὰ φυ. ἐγρη.**, 'they stay awake and watch it.' The antithesis is the clause introduced by **οὐδέ**, so **φυλάττοντας** might have been expected; but inf. dep. directly on **ἐφασκες** preferred to prevent accumulation of participles. 16. **ικανήν, κτλ.**, 'thinking it sufficient enjoyment, not that they have the power of enjoyment, but,' etc. **οὐ** negatives **τὸ . . . ἔχειν** as a whole. Cf. X. Mem. 1, 1, 3. 18. **τ. ἐν τ. φ. κύνα**: allusion to a fable of Aesop no longer extant. Cf. Adv. Indoct. 30. 19. **κριθῶν**: G. 170, 1; H. 574, *c*. 20. **καὶ κατεγέλας, κτλ.**, 'you used even to ridicule them for saving,' etc.

Predicative parts. in oblique case relation; v. to Char. 17 (25, 21).  
**21. τ. καινότατον**: v. to Char. 23 (30, 7). **22. ὡς κατάρατος, κτλ.**, 'that some cursed servant or rascally steward will slink in secretly and have a drunken revel, leaving his wretched and unamiable master to brood over his interest by the light of a miserable narrow-necked lamplet with thirsting wicklet.' For last expression, cf. Cock, 29; also Ar. Clouds, 56-9. **23. παιδότρυψ**: usually regarded as false spelling for *πειδότρυψ* (which some write here), 'one who wears fetters out,'—a comic epithet for a rascally slave. It makes good sense as it stands, however. Lit. 'boy-troubler' ('boy' used in the sense of slave by Greeks, as in the South before the war); i. e. 'slave-driver' or 'beater.' The slave who held the position of *οἰκονόμος* often exercised severe authority over his fellows. Either epithet gives the steward no amiable character. **28. ἐκεῖνα αἰτιάσθαι**, 'to make charges of that kind.' See to Dream, 14 (7, 17).

*Plutus asserts that he is right in both instances (his friends belong to neither extreme), and proves his point by a striking analogy.*

**P. 40. 15. 1. δόξω**: fut. after vague condition, as Dream, 8 (4, 23).  
**2. τ. πάν. τοῦτο ἂν. κ. ἄμ.**, 'this excessive prodigality and carelessness.' *ἀναιμένον*, part. as abstract noun. G. 276, 2, and 139, 2; H. 786, 6.  
**3. ὡς πρὸς ἐμέ**, 'at least, in relation to me.' *ὡς* restrictive, as sometimes *ut*; cf. Cic. Cato Major, ch. 4, near end. **4. κατάκλειστον**; sc. *ἐμέ*. For sentiment, cf. Ar. Plutus, 237 ff. **9. οὐδέν, κτλ.**, 'since for no fault of mine they let me corrode,' etc. **10. ἀπίασιν**, 'will pass away.' For sentiment, cf. Char. 20. **16. 12. ἐκείνους**: those just mentioned; *τούτους*, the class to which Timon belongs, so thought of as nearer.  
**13. τοὺς — μέτ. ἐπι. τ. πράγ.**, 'those who stand ready to exercise moderation in the case.' Cf. Hor. Car. 2, 10, 5 ff. **14. μήτε**: with part. *μή* renders expression hypothetical, 'the ones who,' 'all who,' in any supposable case. G. 283, 4; H. 839; M. 207. **16. ὦ Ζεῦ πρὸς τ. Διός**: a humorous touch. Cf. Dial. Mort. 16, 1. **17. ἔπειτα**: emphasizes temporal force of preceding part. MT. 109, n. 1; H. 795, a. **19. ἔνθα ἂν ἐθέλοι**: ind. disc. for subj. *ἔν* usually omitted in such cases. G. 242, 3; but v. MT. 74, 1, n. 2. **24. ἐρασθεὶς πολλάκις**: a keen thrust at Zeus; with which cf. Dial. Deor. 2. **17. 25. ἐπ' ἀρότρῳ παύ. γνη**: regular legal formula in Attic marriage contracts. **27. παρθένου**: emphatic omission of the article. **29. δῆλος ὦν**: sc. *ἐρῶν*, 'show that he was in love by his faded color, his dwindling flesh, and his hollow eyes.' For *έκτετ.* and *υποδεδυκ.*, v. to Char. 17 (25, 21). For sentiment, cf.

'Two Gentlemen of Verona,' 2, 1, where Speed gives Valentine the marks of a lover.

P. 41. 1. *ἔσθ' ὅπως, fieri potest ut*; parenthetic. 2. *δέον*: v. above, 14, to *ἔξον*. 3. *καταμαραίνων . . . βίου*, 'because he allowed so beautiful and lovely a maiden to wither away by treating her all her life like a vestal.' 5. *Θεσμοφόρῳ*, 'the Lawgiver'; viz. Demeter, who, by the introduction of agriculture, prepared the way for orderly, law-restricted society. A festival of five days — the Thesmophoria — was celebrated yearly in October by the married women. In *ἱέρεια* here, as also Dial. Meretr. 7, 4, reference seems to be had to virgin priestesses, though we hear nothing definite about them elsewhere. — *ταῦτα κ. αὐ. ἄγ.*, 'I too have these causes of vexation.' For *ταῦτα*, v. G. 159, n. 2; H. 547, c. 6. *λακτιζόμενος*: predicative, explanatory of *ταῦτα*. 8. *ὥσπερ, κτλ.*, 'put in fetters like a branded runaway.' *πεπεδημ.* used rather of resultant state than of the act.

*Zeus declares that both extremes, spendthrifts and misers, get their reward.*

*But go to Timon; if he despitefully treats you again, the mattock once more shall be his portion.*

18. 11. *καλὴν τ. δίκ.*, 'a handsome penalty.' For pred. adj., v. to Dream, 2. 12. *Τάνταλος*: v. to Char. 15. For sentiment, cf. Horace, Sat. 1, 1, 68 ff.:

'Tantalus a labris sitiens fugientia captat  
flumina. . . . Quid rides? mutato nomine te de  
fabula narratur: congestis undique saccis  
indormis inhians et tamquam parcere sacris  
cogeris aut pictis tamquam gaudere tabellis.'

14. *Φινεύς*: son of Agenor and king of Salmydessus. At the instigation of their stepmother he put his sons to death. For this the Harpies were sent, — monstrous creatures, that swooped down and devoured or fouled his food. Cf. Verg. Aen. 3, 216 ff. — *τροφὴν*: G. 164; H. 553, a. 15. *ἀλλ'*, 'so'; v. to Dream, 2. — *σωφρον. π. πολὺ*, 'more sensible by far.' 17. *ἐκείνος*, 'Timon.' As often, translate this pron. by noun. — *γάρ ποτε*: ironical; an ellipse in reality, — '(I think not), for will Timon ever,' 'what! will Timon ever,' etc. 18. *ἐκ κοφ.* . . . *ἐξαντλῶν*, 'pouring me out with all his might, as though from a leaky basket, before I have fairly run in.' For *εἰσρῆναι*, v. G. 274; H. 769. For *κατὰ σπουδὴν*, v. above, to 10 (37, 8). 20. *μὴ . . . αὐτόν*, 'lest I rush upon him in a flood and overwhelm him.' For *ἐπέραντος* (predicate), v. H. 488, δ, Rem. We have a confusion of images here: wealth is

spoken of as a liquid; to this notion basket (*κόφινος*) is abhorrent, while perfectly proper of money itself. **21.** *Δαναΐδων*: the fifty daughters of Danaus, save Hypermnestra, slew their husbands on the wedding night. Their punishment in the nether world was to pour water into a leaky or bottomless cask. Cf. Apollod. 2, 1, 4; Hor. Car. 3, 11. **23.** *ἀλλά, κτλ.*, 'but before it has run in almost the stream will have flowed out, so very wide is the opening in the cask for the outflow and so unconstrained the issue.' Subj. of *εἰσρυῆναι* implied from *τ. ἐπιρρέοντος*. To conceive of anything as having flowed out before it had run in requires the rhetorical imagination of an Irishman. For a similar bull, cf. Ar. Clouds, 631, and Cic. ad Famil. 4, 5. **19.** **27.** *τ. κεχηνός . . . ἀναπεπταμένον*, 'this gaping and constantly open fissure.' The reading here is awkward. Cob., V. L. 222, suggests *τὸ εἰσάπαξ* for the unparalleled expression here found. In either case the part. is used as a noun; as it stands here, the article before *κεχηνός* belonging equally to *ἀναπεπτ.* To connect *ἐς τὸ ἅπαξ*, 'once for all,' with *ἐμφράζεται*, as some do, is a violent and unlikely possibility, though it affords good sense. **30.** *τ. τρυγί*, 'the lees.'

P. **42.** **1.** *μένησο*: v. to Char. 7 (16, 8). **2.** *ἐπανιών*, 'on your way back.' — *Κύκλωπας*: assistants of Hephaestus. Their workshop was in Aetna. **4.** *τεθηγμένον*: perf. of condition resulting from previous activity. Predicate, 'we shall want it sharp.'

*Hermes and Plutus set out. Plutus explains that he is lame and blind when he is sent to men; swifter than dreams when he leaves them. Sudden wealth comes from Pluto, when what fools men are!*

**20.** **7.** *ἐλελήθεις . . . ὦν*, 'I was unaware that you were,' etc. *ὦν* predicative in subj. relation. G. 279, 4; H. 801. **9.** *οὐκ ἀέ τοῦτο*, 'tis not so in every case.' **12.** *τελεῖν ἐπὶ τ. τέρμα*, 'reach my goal.' *τελεῖν* often so used without *ὁδόν*. **14.** *ἅμα . . . κάγώ*, 'the barrier, at any rate, no sooner falls than I,' etc. Co-ordination where we subordinate; v. to Dream, 3. *ὑσπληγξ* strictly the rope stretched across the race-course. **21.** *λευκοῦ ζεύγους*: Lucian often speaks of white horses as an indication of wealth and magnificence. Cf. Char. 13; Cock, 12. **23.** *ὦμους πορφυροῖ*, 'in purple raiment.' The shoulders as part for the whole, since they sustain the dress. Cf. Il. 3, 328. — *χρυσόχειρες*, 'with gold rings upon their fingers.' Cf. Cock, 12; Icarom. 18; Nig. 21. Rings were worn more and more for ornament in the later times, often many at the same time. Cf. Beck. Char. n. 6, sc. xi. Of the earlier

times Macrobius, Saturn. 7, 13, says: *veteres non ornatus sed signandi causa annulum secum circumferebant*. **21. 27. τότε**, 'in those cases.'

**28. Πλούτων**: god of the nether world. Lucian puns upon the name here, and makes him the author of sudden riches, such as comes by will, etc. — **ἄτε . . . ὦν**, 'for he too is a giver of wealth,' etc. **ἄτε** emphasizes causal force of part. G. 277, n. 2; H. 795, d.

**P. 43. 1. δέλτον**, 'testament'; lit. 'tablet,' on which the testament was written. Tablets were usually oblong strips of wood, with raised margins, thinly covered with wax, fastened together with bits of wire like hinges, and so opening like our books. The will having been written, the tablets were closed, and bound with a triple cord and sealed, in the presence of witnesses. The opening of the will took place soon after the death of the testator, likewise in the presence of witnesses (here, in public, *ἐν τῇ ἀγορᾷ*). Cf. Beck. Char. nn. 17 ff., sc. ix. **2. φορηδόν**: found only here. Cob., V. L. 222, would change it to *φοράδην*. Usually interpreted 'like a bundle'; but Sombdt. rightly sees that it is rather derived from *φορά*, in the sense of 'rapid motion,' 'rush' (*φέρεισθαι* and *ferri* here agree): hence trans., 'with a rush.' **3. ὁ μὲν . . . πρόκειται**, 'the corpse lies in state in some dark corner of the house.' *πρόκειται* the regular word for the lying in state in some fine room; here bitterly sarcastic. **6. ἐμὲ δὲ οἱ, κτλ.**, 'but the expectant heirs wait in the agora agape for me as twittering nestlings the approaching swallow.' **22. 9. τ. λίνον**: the cord about the tablets to which the seal was attached. **12. ἐκ παι. τίμιος**, 'esteemed for his sensual compliances.' — **ὑπέξυρ. τ. γνά.**: for this expression and the sentiment of the passage, cf. Dial. Mort. 9, 4. **13. ἀντί**, 'in return for.' **14. ξῶρος ὦν**, 'though past his bloom.' — **μίσθωμα**: a base word. For *μέγα*, pred., v. to Dream, 2. — **ὁ γενναῖος**, 'the fine fellow.' Appositive of *οἰκέτης*; strongly ironical. **15. ἐκείνος μὲν**: the apodosis begins with these words, the prot. being *ἐπειδὴν . . . ἀπολαβών*. *μὲν* has no answering *δέ*; it emphasizes the pronoun. K. 531, 2. The virtual antithesis is found in *τ. κεχρηότας*. **16. ἀρπασάμενός με, κτλ.**, 'snatches me up, will and all, and runs quickly off, and straightway gets his name changed to Megacles, etc., instead of Phyrrius, etc., as it was before' (*τέως*). With *αὐτῇ δέλτῳ*, cf. Char. 6, *αὐτῇ Κασταλίᾳ*. — **φέρων**: expressive of manner. Cf. below, 26; Icarom. 19 (106, 1); MT. 109, n. 8; H. 788, a, last part; K. 486, 6. **17. Πυρρίου, κτλ.**: common slave names; while Megacles et al. are names of highest families. Cf. Cock, 14, where another method of changing names is mentioned. Such things are not unheard-of even

in these days in the case of the *nouveaux-riches*. **20.** οἷος = ὅτι τοιοῦτος (G. 238; H. 822), 'that such a thunny fish had escaped from the inmost part of the net after having devoured no little bait.' An allusion to the presents they had given. Cf. Dial. Mort. 9. Cf. also Horace, Sat. 2, 5; at line 25 Horace speaks of the rich man, in wait for whom the fortune-hunters lie, by the same figure that L. uses here. **23.** 22. ὁ δὲ ἐμ. ἄθ. εἰς ἐμέ, 'plunging upon me with all his might.' These words mark clearly rude and awkward eagerness. **23.** παχύδερμος: in a fig. sense; 'coarse.' **24.** εἰ παριὼν ἄλλως μασ., 'if a passer-by cracks his whip incidentally.' For this meaning of ἄλλως, *temere*, cf. Od. 14, 124. — εἰ — μαστίξειε . . . ἐφιστάς: v. to Char. 1 (11, 9). — τ. μυλῶνα . . . προσκυνῶν, 'and paying his respect to the mill as though it were a temple.' The meaning of this is obscure, while the general sense of the passage is perfectly plain. The coarse and vulgar fellow suddenly become rich still retains the instincts of the slave. He shudders when he hears the clanking of fetters, pricks up his ear (i.e. is startled) at the sudden snapping of a whip, and cannot see the mill, to the severe labor of which slaves were sent as a punishment, without feelings of dread akin to religious awe. πεφρικώς, κτλ., concessive, — 'though he has these instinctive feelings, yet he is no longer,' etc. **26.** ἀνάκτορον, 'holy of holies,' *adytum*. Sombdt. takes it to mean 'master's house,' but cites no authority; and then for προσκυνῶν very inaptly writes προσπτόων, which is certainly abhorrent to the sense. — φορητός, 'bearable,' 'civil.' **28.** τ. ὁμοδούλους, 'those who were his fellow-slaves.' **29.** ἄχρι ἂν . . . ἐκχέῃ: G. 239, 2; H. 758. **30.** ἐς πορνίδιον, κτλ., 'falling into the net of some little hussy or getting a fancy for keeping horses,' etc. Horse-fancying is often mentioned as an expensive luxury; cf. Ar. Clouds, opening scene. For the use of the parts., v. G. 277, 2; H. 789, b.

P. **44.** 2. Νιρέως: cf. Il. 2, 671 ff. The handsomest man in the Grecian host. Cf. Dial. Mort. 25. **3.** Κέκ. ἢ Κόδ.: well-known kings of ancient Athens. — συνετώτερον, 'cleverer.' **4.** συνάμα, 'put together.' — ἐκκαίδεκα: comic hyperbole. L. is fond of this number for that purpose; cf. Cock, 12 (72, 12); Dial. Deor. 1. — ἐν ἄκ. τ. χρόν.: v. to Char. 14 (22, 29). **5.** ἄβλιος: cf. Char. 14 (22, 28), — 'till he, poor devil, squanders in no time at all the riches that had been slowly (κατ' ἀλίγον) accumulated by many perjuries and extortions andascalities.'



*Since Plutus is blind, he cannot find his way to the worthy; and as bad men are more numerous, he oftener falls into their hands.*

**24. 8.** αὐτά, κτλ., 'the reality, I suppose (που), is about as you say.' **9.** αὐτόπους: in contrast with οὐχὶ τ. ἐμμαντοῦ ποσὶ βαδίζω, above, 21. **11.** ἀποστείλῃ: G. 233; H. 757. **13.** γάρ: v. above to 18 (41, 17). **14.** οὐ γὰρ ἂν . . . προσήειν: v. above to 7 (35, 17). Aristides, famous alike for his love of justice and his poverty. **15.** Ἰπ-πονίκῳ κ. Καλλίῳ: father and son, proverbial for their wealth, like Rothschilds of the present day; not in very good repute otherwise. Callias was the stepson of Pericles, and is satirized by Aristophanes for his profligate life. Cf. Frogs, 428 ff.; Birds, 284. For sentiment, cf. Plutus, 86 ff. **19.** ἄχρι . . . ἐμπεσών, 'till unawares I fall in with somebody.' G. 279, 4; H. 801. For subj., v. above to 23 (43, 29). **20.** σὲ τ. Ἑρμῆν: Hermes was accounted the god of treasure-trove and of all sudden and unexpected gains. Hence called Κερδῶος, below, 41. **25. 26.** καὶ μάλα δικάως, 'yes, and with perfect justice.' — δς γε = *qui quidem*. G. 238; H. 822. **27.** ἀναζητήσοντα: G. 277, 3; H. 789, d. **28.** πρὸ πολ. ἐκ. τ. βίου, 'this long time vanished from the world.' **29.** Λυγκεύς: one of the Argonauts, famous for his marvellous keenness of vision. To his eyes 'the night was as the day, and fire as air.' Cf. Morris's poem, 'Life and Death of Jason.' The name was proverbial for clear sight. Cf. Char. 7; Icarom. 12; Ar. Plut. 210. **30.** ἄτε: G. 277, n. 2, b; H. 795, d.

P. **45. 1.** πονηρῶν . . . ἐπεχόν, 'and scoundrels in vast numbers control everything in the cities.' **7.** πως, 'somehow.'

*He does not appear before men as he actually is, ugly and deformed, but furnished with a wonderful mask.*

**26. 10.** εἰρήσεται γάρ, 'for it must be said.' A parenthetic formula often used by L. when something disagreeable to the speaker or the person addressed is to be said. Cf. Icarom. 13 (101, 3); Zeuxis, 2. **11.** ἐκ τ. σκελοῖν: late and uncommon idiom for acc. of specif. **12.** τύχοντα: sc. σοῦ. **14.** ζώντας: predicative. G. 279, 1; H. 800. We use the inf., 'endure to live.' **15.** δντας: ind. disc. G. 280. — ἐς βαθυκῆτα, κτλ.: an allusion to the poem on poverty by Theognis, in which it is said:

ἄνδρ' ἀγαθὸν πενίῃ πάντων δάμνησι μάλιστα  
καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου.  
ἦν δὲ χρὴ φεύγοντα καὶ ἐς μεγακῆτα πόντον  
ρίπτειν, καὶ πετρῶν, Κύρνε, κατ' ἠλιβάτων.

**16.** φέροντες: v. above to 22 (43, 16). **17.** ὑπεροράσθαι, κτλ., 'thinking they are overlooked (i.e. despised) by you, just because you did not look at them at all.' Notice the paranomasia. — **8τιπερ**: here, as after all relative words, περ is emphatic; but this combination is very rare. Fritzsche, with Solanus, reads *8τεπερ*. The remark which this introduces is a reflection of Hermes, and not a part of the preceding statement. **18.** τ. ἀρχήν: G. 160, 2, third ex.; H. 552. **19.** ἀν — ὁμολογήσειας, εἴ τι ξυνίης: G. 227, 1; H. 750. **20.** σαυτοῦ: G. 171, 2; H. 576. — κορυβαντιᾶν, κτλ., 'they act like the Corybantes, in being madly in love with such an object of passion.' For Corybantes, v. below, 41. **27.** **22.** οἶει γάρ: as just above, 24. — ὁράσθαι, 'seem.' Hence followed by the dat. **27.** ἡ ἄγνοια, κτλ.: for sentiment, cf. Char. 21. **30.** προσωπεῖόν τι, 'a sort of mask.'

P. **46.** **3.** αὐτοπρόσωπον, 'in my own person.' **5.** ὥς, 'for.' **6.** αὐτῶν: G. 173, 2, n.; H. 577, *δ*, last ex. — ἀμβλυώττοντες: predicative part. in subj. relation, taking the place here of an acc. after *κατεγίνωσκον*, — 'they would accuse themselves of being short-sighted,' etc. G. 279, 1; H. 798; C. 591, *d*. — τ. τηλικαῦτα: G. 160, 2; H. 552.

*Men put on this mask on becoming rich, and are still deceived as to his true nature by the retinue of evil qualities that enter along with him. 'How wily thou art!' cries Hermes.*

**28.** **8.** τί οὖν, κτλ., 'why is it, then, that even after they have come into the possession of wealth,' etc. **10.** ἦν τις ἀφαιρήται . . . ἀν — πρόειντο: v. to Char. 12 (20, 29). — αὐτούς: G. 164; H. 553. **16.** τὰ ποῖα: the article so used when the quality of something already mentioned is inquired about. Cf. just below, and Ar. Clouds, 1270. H. 538, *d*; K. 465, 2; M. 11, R. 5. **18.** συμπαρεισέρχεται λαθῶν: a rare construction; the common one (G. 279, 4; H. 801) would make λαθῶν the finite verb and συμπαρ. the participle. Cf. Thucyd. 1, 65; and v. K. 482, A. 14. **19.** τῦφος, 'conceit': lit. 'smoke,' 'vapor'; cf. 'airiness.' **23.** κάμει . . . ὑπ' αὐτῶν, 'and on me, the father, etc. who am accompanied by them as by a bodyguard, he dotes with amazement.' **29.** **28.** δυσκότοχος, 'hard to keep hold of.' Found only here.

*'But Treasure has been forgotten.' 'No,' Plutus replies, 'he always remains on earth.' — Attica is reached. They approach Timon, Hermes leading Plutus.*

P. **47.** **3.** ὥς = ὥστε. — πλησιάσαντας; quite general; hence no article. **4.** μεταξύ: v. to Dream, 17. **30.** **9.** θάρρει τ. γ. ἔνεκα,

'be quite at your ease on that score.' — ἐν τ. γῆ, κτλ., 'for every time when I ascend to you I leave him behind,' etc. As the act is often repeated, pres. part. and not aor., which, however, Cob., V. L. 223, suggests. 15. χαμῦδος: G. 171, 1; H. 574, b. 17. εὖ ποι. χερ., 'it is a good thing you keep hold of me.' 18. Ὑπερβόλῃ ἢ Κλέωνι: famous demagogues during first ten years of the Peloponnesian war; the first a lamp-dealer, the second a tanner. For the latter, v. Grote, ch. liv.; for the former, ch. lvi. They were frequently the butt for the old comedy. Cf. especially Ar. Knights, where Cleon is unmercifully lashed throughout. 31. 21. ὁ Τίμων οὐτοσί, 'it is Timon just here, near by, digging,' etc.

*Poverty, Labor, and the like are with him. Plutus will flee. After brief words with Poverty, she and her companions retire; and they step up to Timon.*

24. καὶ ὁ τοι. . . ἀπάντων, 'and all the host that serve under the banner of Hunger.' For similar const. with τάττομαι, v. Piscat. 20; Jup. Conf. 7. 27. τί οὖν οὐκ ἀπαλ.: in such questions the aor. is much commoner. K. 386, 10.

P. 48. 32. 3. Ἀργειφόντα: for the various interpretations of this standing epithet of Hermes, v. Keightley's Clas. Myth. 150 f. 8. ὑπό: because of the passive force of κακῶς ἔχοντα, — 'ill-used by.' Cf. below, 55 (59, 28). Compare use of ὑπό after ἀποθνήσκω, and similar verbs, Char. 13 (22, 4). 12. κτήμα: incorporated in rel. sentence; hence art., as usual, omitted. G. 154; H. 809, a. 13. ἀκριβῶς π. ἀρ. ἐξῆρ., 'after it had been carefully perfected in virtue.' 14. ἐγχειρίσας: G. 277, 2; H. 789, b. 15. ὅμοιον: pred. with ἀποφήνας, — 'having rendered him like what he was of old.' — ἀγεννή: antithesis to γενναῖον, l. 10. 16. ῥάκος ἢ γεγ., 'having become no better than an old rag.' Cf. Pseudol. 18. 33. 21. οἶαν με οὐ. ἀπ., 'what he will lose in me.' Cf. Dream, 18 (9, 15). 22. τ. ἀρίστων: obj. gen.; neuter, cf. Dream, 11 (6, 6). 24. διετέλεσεν, 'continued.' Usually accompanied by participle. — πρὸς αὐ. ἀποβλ., 'putting his trust in himself.' 25. ὥσπερ ἐστίν, 'as they really are.' 26. ἀλλότρια, 'foreign to him,' 'not worth a thought.' With these words of Poverty, cf. what Poverty has to say for herself in Ar. Plutus, 467 ff.

*Timon greets them with curses and threats of violence, — whereat Plutus quakes, — and states the grounds of his hatred of Plutus.*

P. 49. 34. 1. ταῖς βώλ.: the article, because the clods and stones were just at hand. 3. οὐ γὰρ . . . βαλεῖς, 'for we are not men whom,' etc.

6. ἀγαθῇ τύχῃ, 'and good fortune attend you.' A common formula; cf. Dem. Olyn. 3, 18. G. 188, 5; H. 604. 8. ἤδη, 'presently.' — καίτοι: often used, as here, by L. and other late writers, where Attic καίπερ. 10. καὶ ἐπι., κτλ., 'I think I'll just (καί) break his pate,' etc. Fut. inf. not seldom after δοκῶ; cf. below, 42 (53, 7). 12. ἀπίωμεν: G. 253; H. 720, α. 13. οὐ μετρίως, 'violently'; litotes. 14. μή: connect with ἀπίωμεν. 35. 15. μηδὲν σκαιόν: sc. ποίει. H. 508, β. — ἀλλά, κτλ., 'but lay aside this extreme boorishness and roughness, stretch forth your hand, and,' etc. For ἄγριον, v. G. 139, 2; H. 496. For τῷ, v. Dream, 6. 18. ἔστι Ἀθ. τ. πρῶτα, 'be the first of the Athenians.' For τ. πρῶτα so used, cf. Eur. Med. 917; in Lat. Lucret. 1, 86. K. 362. 19. μόν. αὐ. εὐδ., 'keeping your good fortune all to yourself.' 24. τόνδε, κτλ.: Il. 15, 202, words of Iris to the angry Poseidon. 25. ἦν: we prefer the present here. The imp. used with ref. to the beginning in past time of the state which still continues. 'It was quite natural, after having suffered, etc., to be so and so.' Cf. MT. 11, n. 7; K. 383, 5. 26. αὐτῶν: with ref. to noun part of μισάνθρωπον; so instead of τ. θεῶν we might have had a pron. referring in the same way to μισόθεον. 36. 28. ἀλλά: here, as often in conversation, ἀλλά makes a sudden transition. We in such cases generally use no particle, or, if any, the convenient Yankee makeshift 'well.' 29. ἐπιμελείας: G. 173, 1. H. 577, α. 30. οὐκ ἂν λάβ.: v. above to 11 (38, 4). P. 50. 1. τί δή; 'why, pray?' 2. καί: emphasizes πάλαι. 3. κατέστη, 'he became,' 'was.' Cf. above, 11 (37, 29), and just below, 38. — παραδούς: with foll. parts., expressive of means. For διαφθείρας and ἀποφήνας, understand ἐμέ as object. 5. τέλος, 'at last,' as Dream, 6. 7. με: obj. of καταγυμνάσασα, but to be taken with all the foll. parts. and verbs, varying the case as they demand. 9. κάμνοντι: intrans.; freely, 'by labor.' 10. τ. πολ. ἐκείνων, 'the great luxuries of former days.' G. 171, 2; H. 583. — ἐξ αὐτοῦ, κτλ., 'by making all my hopes for life depend upon myself.' αὐτοῦ ἐμοῦ more emphatic than ἐμαυτοῦ. Cf. above, 33, πρὸς αὐτὸν ἀποβλέπων. 12. δν οὔτε, κτλ., 'which neither fawning flatterer, nor cringing sycophant, nor exasperated mob, nor voting assembly-man, nor plotting tyrant could deprive me of.' For opt., v. G. 226, 2, β; H. 722. 37. 16. τοιγαροῦν: like τοιγάρτοι, emphatic 'therefore.' 18. ἄλφιστα, 'bread.' 19. παλίνδρομος: un-Attic word. 21. ἱκανὸν ἦν: for mood, v. to καλῶς εἶχεν, Char. 1 (11, 5). 'It were enough for me,' 'I should be quite satisfied to make all men, young and old, groan.' — ἡβηδόν, 'from youth upwards.' Cf. Vitar.

Auct. 14; Hdt. 1, 172. **22. ποιῆσαι**: G. 259; H. 763. **23. μηδαμῶς, κτλ.**, 'don't do it, my dear sir; not all of them are adapted to groaning.' The humor of this remark is quite irresistible. Timon, savagely: 'I should like to make everybody groan!' Hermes, quietly, respectfully: 'Yes, but don't; some have no aptitude for groaning.' **24. ἀλλ' ἔα, κτλ.**, 'so have done with these pettish, puerile notions,' etc. **26. οὗτοι, κτλ.**: imitation of Il. 3, 65, where Paris says, with ref. to the gifts of Aphrodite, οὗτοι ἀπόβλητ' ἐστὶ Θεῶν ἐρικύδεα δῶρα.

*Plutus answers Timon's charges, and throws all blame upon Timon himself.*

**28. βούλει δικαί.**: v. to Char. 9 (18, 10). **29. λέγοντι**: predicative part. — 'at my speaking.' Cf. just below, λέγοντα. G. 279, 1; H. 800.

P. **51. 1. ἀνέξομαι, κτλ.**, 'I will put up with your speaking briefly, for the sake of Hermes here.' **38. 3. ἐχρῆν**: like *ικανόν ἦν*, just above. **4. κατηγορηθέντα**: take in agreement with subj. of previous inf. This construction would be impossible in Attic, where one could not say *κατηγορήθην ἐγώ*, but *κατηγορήθη ἐμοῦ*. Cob, V. L. 82, would strike out the comma and insert *πρός* before *οὕτω* (cf. Dial. Mort. 12, 4: ib. 16, 3), when the part. would become the modifier of *πολλά*. *πολλά*, as it stands, cognate acc. **6. προεδρίας**: v. to Dream, 11 (6, 10). **7. στεφάνων**, 'crowns of honor.' Cf. below to 51 (57, 26). **8. δι' ἐμέ**, 'thanks to me.' This clause is parenthetic. **9. ἐκ**: often so used by late writers, after the example of Herodotus, with passive and neuter verbs, where Attic prose usually has *ὑπό*. **10. μάλλον, κτλ.**, 'rather I myself have received this wrong at your hands.' *τοῦτο*, cognate acc. (G. 159, n. 4; H. 547, c, and 555, a), explained by the *διότι* (= *ὅτι*) clause. **15. ἀπελαθείς**: for this and foll. part., v. above to 27 (46, 6). **16. ἐπὶ κεφαλῇ**, 'headlong.' **17. χλανίδος**: much the same as the *chlamys*, only of finer stuff. A mantle of oblong quadrangular shape, fastened upon the right shoulder with a button. See Beck. Char. Exc. 1 to sc. xi. **19. μηκέθ' ἤκειν, κτλ.**, 'that I might not have to come to you who had behaved so despitely toward me.'

*Timon consents at last to accept wealth again. Hermes exhorts him to patience, and departs. Plutus summons Treasure to appear where Timon is digging, and leaves him to himself.*

**39. 23. ὥστε . . . αὐτῷ**, 'so be of good cheer, and abide with him.'

**24. σκάπτε**, 'keep on digging.' Notice force of present. — *ὥς ἔχεις*, 'as you are'; i. e. 'at once,' 'without delay.' Cf. Menip. 7; Hermot. 63;

Hdt. 1, 114. **28.** τί γὰρ . . . τις, 'for what could a man do,' etc. *καὶ* intensive. Cf. Char. 2 (11, 23).

P. **52.** **1.** οὐδὲν ἄδικ-, 'though I have done no wrong.' **40.** **3.** δι' ἐμέ, 'for my sake.' As above, 37, διὰ τ. Ἑρμῆν. — *καὶ* εἰ, 'even if.' **4.** οὐκ: negatives οἰστόν alone, — unbearable'; hence not μή, though in a cond. sentence. Cf. MT. 47, 3, n.; H. 842. **5.** διαρραγῶσιν: cf. Char. 21 (27, 24). — ὑπὸ τ. φθόνου, 'for envy.' **6.** ὑπέρ, 'by the way of.' Like German *über*. **9.** τ. εἰρεσία τ. πτερῶν, 'by the oarage of his wings,' 'by the flutter.' Cf. Verg. Aen. 6, 19: *remigium alarum*. **11.** μᾶλλον δέ, 'or rather keep striking.' **13.** ἀνελίσθαι: G. 265; H. 765. — βαθείας: sc. τὰς πληγὰς. Cf. below, 53 (58, 27). **14.** ὑμῖν: G. 184, 3; H. 597.

*Timon brings the treasure to light, and bursts into exclamations of joy.*

*Then he resolves to live in complete isolation. He will do no kind act; suffer none: even in death he will be alone.*

**41.** **17.** τεράστιε, 'sender of marvels'; because of the prodigy Timon sees in catching sight of the gold. **18.** Κορύβαντες: priests of Cybele, in Phrygia, who celebrated their rites in the wildest, most excited manner. Hence their name became synonymous with frenzy, and a verb, *κορυβαντιᾶν* (cf. above, 26), was in common use. So quite natural that Timon, almost wild at the sight of the new-found treasure, should cry to them. — Ἑρμῇ κερδῶε: v. above to 24 (44, 20). **19.** δέδια, κτλ., 'I fear, at any rate, lest I shall wake and find it coals.' An allusion to the popular belief, not yet altogether vanished, that treasure-trove turns to coals. **23.** ὦ χρυσέ, κτλ.: an iambic trimeter from some lost tragedy of Euripides; quoted again, Cock, 14. — δεξιῶμα, 'welcome gift,' 'blessing.' **24.** αἰθόμενον, κτλ.: from the beginning of Pindar's first Olymp. Ode, for which, v. Cock, 7. — ἄτε, 'just like a flaming fire.' **26.** Δία . . . χρυσόν: allusion to the legend of Danaë; for which, v. note to Dial. Mar. 12. — τίς γὰρ οὐκ ἂν . . . ὑπεδέξατο: v. to Char. 4 (14, 5). With this section, cf. Timon of Athens, 4, 3:

'What is here?

Gold? yellow, glittering, precious gold?

No, gods, I am no idle votarist. . . .

O thou sweet king-killer, and dear divorce

'Twixt natural son and sire; thou bright defiler

Of Hymen's purest bed! thou valiant Mars!

Thou ever young, fresh, loved, and delicate wooer,

Whose blush doth thaw the consecrated snow

That lies on Dian's lap!

**42. 29. Μίδα**: the rich king of Phrygia. Cf. Dial. Mort. 2. All that he touched turned to gold, according to the veracious statements of Ovid, Metam. 11, 85 ff. — **Κροῖσε**: v. to Char. 9 (17, 29). — **τ. ἐν Δελ. ἀναθήματα**: the treasures of the temple at Delphi were proverbial even in Homeric times. **30. ἦτε**: the imperfect, especially with *ἔρα*, is often used, as here (where Eng. prefers the present), of a condition previously existent but only just now recognized. MT. 11, n. 6; M. 113, R. 3; K. 383, 5. For the same idiom in Latin, v. Allen and G. 277, *d*.

**P. 53. 3. τ. Πανὶ τοῦτω**, 'to Pan here.' An image of Pan, the god of rural life near by. To him he very properly devotes the insignia of the life from which his new-found treasure sets him free. Cf. Ar. Plutus, 844. **4. τ. ἐσχατιάν**, 'the extremity'; but used of an estate lying upon the border or the coast. Here a point on the sea near Halae: Pausanias, 30, 4, mentions the tower. **5. μόνω**: G. 138, n. 8. **6. ἱκανόν**: as above, 37 (50, 21). **7. ἔξειν**: v. to 34 (49, 11). — **δεδόχθω**, 'let it have been decided,' 'be it decreed,' i. e. once for all. His determination put into the shape of a law. For tense, v. G. 202, 2, n. 1; MT. 18, 2. **10. Ἐλέου βωμός**: the altar of mercy was in the agora at Athens, where it stood from time immemorial till the death of the Emperor Julian. Cf. Bis Acc. 21; Pausan. 1, 17, 1. — **ῥθλος πολὺς**, 'utter nonsense.' **12. παρανομία, κτλ.**, 'a violation of law and a breach of manners.' **13. καθάπερ τ. λύκοις**: cf. Saturn. 34. **43. 16. μόνον**: adverb, — 'if I merely catch sight of a man.' — **ἀποφράς ἡ ἡμέρα, dies nefastus**: a day on which no public business was done; hence an 'unlucky day.' **20. φυλέται, κτλ.**, 'the terms fellow-tribesmen, fellow-wardsmen, fellow-townsmen, the name fatherland itself, shall be frigid and useless expressions, objects of rivalry among senseless men.' *φυλέται* were members of the tribes or phyles, of which there were ten, after the constitution of Cleisthenes; the demes were subdivisions of the tribes; the phratryes were more of the nature of clans. Cf. Grote, ch. x. **23. τρυφάτω, κτλ.**, 'let him enjoy his luxury alone by himself, free from flatteries and tiresome adulation.' **26. ἐκαστάτω τ. ἄλλων**, 'far, far from the world'; so far that he has no neighbor, nor even one that borders upon his land! **27. καθάπαξ, κτλ.**, 'be it once for all decreed that he alone shall bid himself farewell, and when the time comes to die shall place the wreath upon his brow.' — **δεξιώσασθαι**, 'give the right hand.' Used in same sense as here, X. Cyr. 8, 7, 28. For tense of this and fol. inf., v. MT. 23, 1. **28. στέφανον ἐπενεγκεῖν**: the dead was crowned, like a victor, with a wreath, composed of the flowers in season. Cf. De Luct. 11, Ar. Lystr. 602;

Beck. Char. Exc. to sc. ix. Misanthropy here reaches the climax. He will die as he lives, absolutely alone. An epitaph (Anthol. 3, p. 284) represents him as still the same after death :

καὶ νέκυς ὦν Τίμων ἄγριος, σὺ δὲ γ' ὦ πυλαωρέ  
Πλούτωνος τάρβει, Κέρβερε, μὴ σε δάκη.

44. 29. Μισάνθρωπος : cf. *Le Misanthrope* of Molière, sc. 1; and especially the last two acts of Tim. of Athens, — in 4, 3 :

'I am *Misanthropos*, and hate mankind.'

P. 54. 1. εἰ ἴδοιμι . . . κατασβεννύναι : used with substantially same force as ἦν παραφέρῃ . . . ὠθεῖν, just below : v. to Char. 1 (11, 9). 3. κατασβεννύναι : this and ὠθεῖν dependent upon δεδῶχθω, implied from above. Cf. MT. 103. For tense, MT. 15, 1, and Rem. 6. ὥς — δυνηθείη : v. to Char. 1 (11, 1), for mood. 7. τ. ἴσην : sc. μοῖραν. — εἰσηγήσατο, κτλ., 'Timon, the son of Echecratides, of the deme Collytus, moved the law; the said Timon put it to the Ecclesia to vote. Well and good; let this stand decreed, and let us strenuously abide by it.' Article omitted before Ἐχέκρατίδου, as usual in state papers. Cf. the various documents in Dem. on the Crown. It was the duty of the ἐπιστάτης (later πρόεδροι) to put the motion. Here, with fine humor, Timon is represented as proposing the motion, as acting in the capacity of chairman, and as being the deliberating and legislative body all at one time. For full description of the ecclesia and mode of procedure in it, consult Smith's Dict. of Gr. and Rom. Antiq.

*He wishes the false friends of former days were aware of his new fortune. — Lo, they have heard. First Gnathonides, a poet, approaches. Curses and cudgelling are his reception.*

45. 10. περὶ πολ. ἂν ποιησαίμην, 'I should consider it a bit of good fortune,' 'I would give a good deal.' G. 226, 2, b; H. 722. 11. πως : has much the same force as τις after adjectives; v. to Dream, 1. — ταῦτα : explained by the διότι (= ὅτι, as above, 38) clause. Greek often uses neut. pl., as here, where we the sing. H. 518, b. 12. ἀγχόνῃ . . . αὐτοῖς, 'that would be as good as hanging for them.' 13. φεῦ τ τάχους : v. to Char. 13 (22, 15). 15. χρυσίου : G. 171, 2; H. 576. 17. ἀπελαύνω : G. 256; H. 720, c. — τοῖς λίθοις : v. to 34 (49, 1). 19. εἰσάπαξ, 'for this once.' 20. καί : intensive. — ὥστε, κτλ., 'so let us stand our ground and receive them.' ὥστε as above, 6. 21. φέρ' ἴδω : v. to Char. 5 (14, 12). 22. Γναθωνίδης : Gnathon often occurs in the new comedy as the name of a parasite. Terence has



Gnatho in the Eunuchus; Englished, it is 'Cheeky.' 24. ἐμμηκέως: a comic way of saying he had drunken. — εὐ ἐποίησεν: v. to 30 (47, 17). 46. 28. χαίρε, κτλ., 'good day, Timon. How fares it with my finest, best of fellows, my prince of boon companions?' 30. νηδί: colloquial Attic for νῆ Δία. — καὶ σύ γε: sc. χαίρε, — 'Zounds! good day to you, my most voracious of vultures, most villanous of men!'

P. 55. 3. ἀεὶ φιλ. σύ γε, 'you are always fond of your joke.' 4. ὥς, 'for.' — καινόν τι, 'a brand new.' 5. διθυράμβων: lyric poetry in honor of Dionysus, and later of other gods, sung originally by choruses, afterwards by soloists, characterized by its great freedom of versification and tropical luxuriance of imagery. 6. ἐλεγεία = ἔλεγον here, 'a song of mourning.' Your new-fangled dithyrambs of joy will make way for an elegiac strain. — μάλα περιπαθῶς, 'right pathetically.' The word is ambiguous, — 'my mattock will furnish you with pathos.' 7. ὑπὸ ταύ. τ. δικ., 'with this mattock to accompany you.' 8. μαρτύρομαι, 'I'll summon witnesses.' 10. τραύματος: G. 173, 2; H. 577, b. — Ἄρειον πάγον: the court of the Areopagus, which had jurisdiction in cases of 'wilful murder and wounding, of arson and poisoning.' 12. προσκεκλήσομαι: in passive sense; the fut. perf. marks the action as emphatically certain. K. 388, 2. 14. δεινῶς, κτλ., 'for it is a sovereign remedy for stanching blood.' 17. σύ δὲ . . . γενόμενος, 'but you will get no joy by making a churl out of the fine fellow you were.' With this scene cf. Tim. of Athens, act 5, sc. 1.

*Then Philicides, the parasite, who is greeted with like courtesy.*

47. 20. Φιλιάδης: 'Mr. "Friendly," most abominable of all parasites.' 22. προῖκα, 'as dowry.' Cf. Tim. of Athens, sc. 1, where Timon enriches his servant Lucilius that he may wed. 23. ὁπότε, κτλ., 'when, though all the rest kept silent, he lauded my singing to the skies, asserting with an oath,' etc. ἔσαντα predic. in object relation, — 'praised me (my) having sung.' 25. κύκνων: the sweet singing of the swans was a current belief of antiquity. 26. πληγὰς ὃ γεν. προσεν.: this is the main sentence; οἷτος, l. 21, the subject. For ὃ γενναῖος, cf. above to 22 (43, 14). 48. 28. ἀναισχυντίας: a delicate stroke. Philicides forgets his own impudence, but sees that of Gnathonides. For the gen., v. to Char. 13 (22, 15).

P. 56. 2. ὅμως, 'nevertheless,' i.e. though we might have claims upon him, 'as old acquaintances, and since we were boys together and fellow-demesmen, yet we are moderate.' — ἐπιπηδᾶν, 'jump upon,' 'crowd

our way into his society,' 'bore him.' 3. *ὅπως* — *φυλάξῃ*: ellipsis of governing verb. G. 217, n. 4; H. 756, a. 4. *τ. ἐπὶ τ. τραπ. μόνον*, 'mere trencher-friends.' 6. *οὐκέτι, κτλ.*, 'one can't trust anybody any more.' *πιστευτέα* pl., as often in impersonal constructions. H. 518, a. — *τῶν νῦν*: G. 141, n. 3. 9. *ὡς πλουτοίης . . . πλοῦτον*, 'that you were wealthy with enormous wealth.' Cf. Char. 11 (20, 5). 12. *ὅς καί, κτλ.*, 'for you could recommend even to Nestor what were best.' — *Νέστορι*: king of 'sandy Pylos,' wisest of the Greek host at Troy, whose advice was sought in all emergencies. 16. *τ. κρανίου*: v. to Char. 5 (14, 24).

*Next Demeas, with a flattering bill in honor of Timon in his hand, which he will submit to the Senate. Timon mocks and beats him.*

49. 18. *Δημέας*: the public man, 'Mr. Politician.' 20. *ἐκκαίδεκα*: v. above to 23 (44, 4). — *παρ' ἐμοῦ*, 'from my purse.' 22. *ἀποδιδούς*, 'in default of payment.' With this cf. Tim. of Athens, I, 1, where Timon sends the ransom money for Ventidius. 24. *Ἐρεχθίδι φυλῇ*: Lucian nods here. The deme Collytus, to which Timon belonged (v. above, 7), was of the Phyle Aegeis, not Erechtheis. Of course, Timon would have no right to claim anything in another phyle than his own. — *τ. θεωρικόν*: a fund out of which the citizens at Athens were furnished with money to pay the entrance fee to the theatre and for similar purposes. For full information, v. Böckh, Publ. Econ. bk. 2, ch. 13. 25. *τ. γινόμενον*, 'what was due.' Cf. Dream, 1. — *οὐκ ἔφη*: in Eng. we put the neg. with the dependent verb in this case. Latin (*nego*) agrees with the Greek. Cf. our colloquial 'I don't think he will come,' where neg. more properly belongs to the subordinate clause. 26. *πολίτην*: only citizens had a right to this gratuity. 50. 27. *τ. μέγα ὄφ.*, 'the great ornament.' Aeschines has this expression (De Fals. Leg. 24) ironically of Demosthenes. 28. *τ. ἔρεισμα*: so Pindar says of Athens, — *αἱ λιπαραὶ καὶ ἀοίδιμοι Ἑλλάδος ἔρεισμα Ἀθῆναι*. 29. *καὶ μὴν*, 'assuredly.' — *ὁ δῆμος ξυνελ.*, 'the people in assembly'; by whom the proposed law must be passed. 30. *αἱ βου. ἀμφότε.*: the Court of the Areopagus and the Senate or Boule of Five Hundred. This is a bit of bombastic extravagance. The Areopagus at this time had nothing to do with legislation.

P. 57. 1. *ὑπὲρ σοῦ*, 'in your favor.' 2. *ὁ ἔχει*: it is more usual to omit article in such a legal formula. Cf. above to 44 (54, 8). 3. *καλὸς κάγαθός*, 'of genuine culture.' The Greek ideal of all manly excellence

summed up in this constantly recurring phrase. Translation must vary according to connection. **5.** διατελεῖ πράττων, 'continually does what is best.' Usual formula in public decrees of men who deserved well at the hands of the state. **6.** νενίκηκε . . . ἐν Ὀλυμπίᾳ, 'has been victor at Olympia in boxing,' etc. More usual idiom were Ὀλύμπια, acc. pl., as below, 53; as also Lat. *vincere Olympiā*. But as the kind of victory is described by the use of the cognate acc., the present idiom is preferred to prevent accumulation of accs. **7.** τελείῳ ἄρματι, 'four-in-hand of full-grown steeds'; as distinguished from a span of colts, *συνωρίδι πωλικῇ*. **9.** ἀλλ', κτλ., 'but I have never been to Olympia as a spectator even.' Cf. Ar. Wasps, 1188; Thucyd. 3, 104. **11.** τί οὖν; 'what's the odds?' **12.** προσκεῖσθαι, 'be added' = passive of προστίθηναι. — καὶ — δέ: the emphatic word placed between. Cf. above, 33, καὶ ὑμεῖς δέ. **13.** πρὸς Ἀχαρναῖς, 'at Acharnae.' This was the largest deme in Attica, some seven miles north of Athens. In the second year of the Peloponnesian war Archidamus, after slight fighting, established his camp here, and laid waste the surrounding country. Cf. Thucyd. 2, 19 ff.; and v. Grote, ch. xlviii. It seems improbable Lucian should have mentioned in such a connection a battle in which the Athenians were unsuccessful; so quite possibly we should read, with Hemsterh., πρὸς Ἀκαρνᾶνας. The Acarnanians were often allied with the Spartans in this war. **14.** μόρας: a division of the Spartan infantry of from 500 to 900 men. **51.** **15.** γάρ, 'why!' — οὐδέ, κτλ., 'my name was not even on the list', viz. of those capable of bearing arms. **17.** μέτρια, 'modesty.' Cf. μετριάζομεν, above, 48. **19.** ψηφίσι. γράφων, 'by the introduction of measures.' **20.** οὐ μικρά, 'great services.' Litotes. — ἐπὶ τούτοις, 'for these reasons.' **21.** τῇ βουλῇ: the Senate of Five Hundred. — τῇ Ἡλιαίᾳ: the Court of the Heliasts, the highest popular court at Athens. It consisted of 6000 members, chosen annually by lot, who were divided into several smaller divisions. (Cf. Smith, Dict. Gr. and R. Antiq.) But this had nothing whatever to do with legislation. All that is said of it here is the absurd bombast of the half-cultured politician in his extravagant flattery of Timon. The buncombe continues when it is proposed to 'erect a golden statue of Timon' (χρυσ. ἀνασ. τ. Τίμωνα), which shall combine the characteristics of both that of Zeus and of Apollo. **26.** χρυσοῖς στεφάνοις: men who had deserved well at the hands of the state were honored by the presentation of chaplets, at first of simple olive twigs, but later of gold. It was one of the latter which furnished the occasion for the great oration of Demosthenes 'On the Crown.' — ἀνακηρυχθῆναι: viz. by the herald

in the theatre at the great Dionysiac festival, celebrated in March. Cf. Dem. De Cor. 220. **28.** τραγωδοῖς; G. 189; H. 613. — ἀχθῆναι, κτλ., 'for to his honor the Dionysia is to be celebrated to-day.' Flattery could hardly reach a pitch of higher extravagance, — Christmas shall come to-day in honor of him!

P. **58.** **1.** καὶ γάρ, 'for also.' καί to be taken with ῥήτωρ ἔρ. — τὰ ἄλλα: cf. above to τ. πρῶτα, 35 (49, 18). **52.** **2.** σοί: ethical; v. to Char. 1. **4.** ἐπὶ τ. σ. ὀνόματι, 'after your name.' Late use of ἐπί with dat.; ὑπό with gen. more usual. Cf. Plutarch, Rom. 19. **5.** ὅσα . . . εἰδέναι, 'so far as I know.' καί intensive. G. 268; H. 772. Cf. Jup. Trag. 10. **7.** ἐς νέωτα, 'another year.' **9.** ἤδη, 'at once.' **10.** ὦ οὗτος, 'my fine fellow.' G. 148, n. 2; H. 680, a. **12.** τυραννίδι ἐπιχ., 'are you aiming at royal power.' The worst political sin in the eyes of the liberty-loving Athenians, as with us, was an attempt to subvert the constitution. **13.** οὐ καθ. ἐλεύ. οὐδ' αὖ. ὦν, 'when not even your title to freedom is perfectly clear.' Said of a person one of whose parents had been a slave. **53.** **18.** δῆλος εἰ συκο.: G. 280, n. 1; H. 797. **19.** τ. ὀπισθόδομον, 'the treasury'; lit. 'the back chamber' of a temple. Here that of the Parthenon, which was used as the treasury, is no doubt meant. **21.** διώρυκται: Attic would be διοράρυκται. Veitch, p. 503. **29.** ἐν . . . ἐπιτρίψας, 'if I could not annihilate one abominable little manikin.'

*Then Thrasyclus, the professional philosopher, is seen approaching. Timon sketches his character; endures a tedious speech of hollow advice, and charitably repays him with heavy mattock blows.*

P. **59.** **54.** **2.** Θρασυκλῆς: 'Mr. Boldface' gives an idea of the force of this name. **3.** μὲν οὖν, 'assuredly it is no other.' — ἐκπετάσας, κτλ., 'with parted beard, and eyebrows upward trained, and swaggering away (τι) all to himself,' etc. **4.** τ. ὀφρῶς ἀνατ.: a sign of pride. Cf. Catapl. 4. — βρενθυόμενος: cf. Ar. Clouds, 362. The Latin version takes it in a pregnant sense: *graviter secum ac superbe murmurans*. **5.** τιταν. βλέπ., 'looking every inch a Titan.' G. 159, n. 2; H. 547, c. — ἀνασεσοβ. τ. ἐ. τ. μετ. κόμην, 'with his front hair brushed back in a scared sort of way.' **6.** Αὐτοβορέας τις, 'a sort of regular Boreas.' αὐτό used rarely in composition with proper nouns, as so often with common, to emphasize the reality. In Rhet. Praec. 12, Αὐτοθαίς. **7.** οἷους ὁ Ζ. ἔγραψεν, 'as Zeuxis painted them.' Zeuxis, a celebrated painter of Heraclea, who lived in the age of the Peloponnesian war, dis-

tinguished for the charming beauty and life-likeness, as well as expressiveness, of his pictures. Read Lucian's description of one of his pictures in his 'Zeuxis or Antiochus.' Cf. Lübke, bk. 2, ch. 1. **8.** σχῆμα . . . βάδισμα: notice chiasm, and cf. to Dream, 6 (4, 2). **9.** μυρία ὅσα, 'quite innumerable.' For this use of ὅσα, v. M. 198, a, R. 4; K. 349<sup>b</sup>, 7, e. **10.** τ. ἡδονῇ χαρ., 'the votaries of pleasure.' **11.** τ. ὀλιγαρκές, 'frugality.' — ἐπειδὴ — ἀφίκοιτο . . . ὀρέξειεν . . . ἐπιδείκνυται: for use of opt., cf. to Char. 1 (11, 9). **12.** μεγάλην: predicate, v. to Dream, 2. **13.** ξωροτέρω, 'less tempered,' viz. than usual. Greeks usually tempered their wine with water. **14.** καθάπερ, κτλ., 'as though he had drained a beaker from Lethe, he conducts himself in a manner directly opposite to his morning lectures.' For Λήθης, v. to Char. 21 (27, 24). **19.** τὴν ἀρετήν, 'his virtue,' 'the virtue' he prates so much about; while above, l. 9, we have περὶ ἀρετῆς without the article, simply 'about virtue.' **20.** ὥς — καταλίποι: v. to Char. 1 (11, 1). **55.** **21.** μεμψ. αἰεί, 'continually finding fault,' 'never satisfied.' **22.** τ. πλακ. ὅλον, 'the whole pastry.' — μόνος τ. ἄλλων, 'alone among all'; lit. 'alone of the rest.' Cf. Eng., 'he of all others.' **23.** ἢ ὅ τι . . . ὄφελος, 'or whatever his insatiable greed and voracity fancies.' **24.** οὐκ . . . ὀργῆς, 'not only to the point of singing and dancing, but also of abuse and anger.' — ὀρχηστὺς = ὀρχήσεως: found only in Homer and Euripides. **26.** ἐπὶ τ. κύλικι, 'cup in hand.' — τότε δὲ, κτλ., 'then doubtless, best of all, concerning moderation and propriety.' What a picture! what a commentary upon the so-styled philosophy of those times! A tipsy, gluttonous old fellow hiccupping upon the company maudlin praises of temperance and virtue! **28.** ἤδη, κτλ., 'already the worse for his untempered potations, and his utterance laughably thick.' ὑποτραυλίζων found only here.

P. **60.** **1.** αὐλητρίδος: female flute-players were always present at the symposia. See Beck. Char. Exc. to sc. ii., and Exc. 2 to sc. vi. **2.** τ. πρωτείων: depends upon παραχωρ.; G. 174; H. 580, — 'would not yield the palm to anybody in lying or impudence or avarice.' **5.** τ. πρώτα: v. above to 35 (49, 18). — ἡ γοητεία, κτλ., 'imposture goes before him, shamelessness walks at his side.' **6.** καὶ ὅλως, κτλ., 'in short, a creature versed in all but everything, in every respect accomplished, and with a variety of perfections.' **9.** χρηστὸς ὢν, 'fine fellow though he is'; ironical. — παπαῖ, κτλ., 'the plague! Thrasycles is late.' ἡμῖν ethical. **56.** **11.** τ. πολ. τούτοις: dependent upon ταῦτά. G. 186; H. 603. **12.** ὥσπερ οἶ, κτλ.: explains the preceding com-

parison. **14.** ἐλπίδι: cause. G. 188, 1; H. 611. **15.** οἶον σέ = οἶος σὺ εἶ. — **τ.** ὄντων κοινωνικόν, 'liberal with his possessions.' G. 180, 1; H. 584, a. **16.** μᾶζα: for food of the Greeks, v. Beck, Char. Exc. 1 to sc. vi. **19.** ἡ ἐννεάκουνος: a fountain in the south-eastern portion of Athens, not far from Ilissus, known also by the name Καλλιρρόη; introduced by Peisistratus. It had nine pipes, whence the name. — **τρίβων**: a short mantle of coarse texture, worn by the Spartans and by all who affected the Spartan simplicity of manners, as notably the Cynics and Stoics. — ἥς βούλει = *cujusvis*. **22.** σοῦ — χάριν: Attic would be σὴν χάριν, *tua gratia*. Cf. just below, ἑμαντοῦ χάριν. G. 160, 2; H. 552 and 677. — ὥς μὴ διαφθείρη: G. 216, 2; H. 740, a. **25.** εἰ πείθοιο . . . ἐμβαλεῖς: v. to Dream, 8 (4, 23). — μάλιστα μὲν, 'you will do best to throw,' etc. Antithesis to this μὲν, δέ, l. 30. **28.** ἐς βάθος, 'into deep water.' **29.** ἐμοῦ ὀρώντος μόνου: this marks in a striking way the sincerity of the advice. **57. 30.** σὺ δέ: for δέ in apodosis, v. G. 227, 2; MT. 57.

P. **61. 1.** κατὰ τάχος: as in 10 (37, 8). **3.** ᾧ μὲν . . . ᾧ δέ = τῷ μὲν . . . τῷ δέ. G. 151, n. 3, end; H. 525, a, β. **4.** εἰ — εἴη . . . δίκαιος (sc. ἔσται): as just below, ἵκανον (sc. ἔσται) εἰ . . . παράσχοις. MT. 54, 2, a. **8.** πήραν, 'wallet.' The sack (πήρα), the coarse short mantle (τρίβων), and the staff (ξύλον) were the outward signs of the simplicity-affecting doctrine-mongers of the day. — οὐδὲ ὅλους, 'not quite.' — μεδίμνους Αἰγινητικούς, 'bushels of Aegina.' The bushel of Aegina contained something more than two of our bushels. So the philosopher makes a grotesquely modest demand. **10.** μηδὲν . . . φρονεῖν, 'think of nought beyond his wallet'; i. e. be content with bare necessities. **12.** πρὸ τ. πήρας: short for πρὸ τοῦ τ. πήραν ἐμπλήσσαι. **13.** εἰ δοκεῖ, 'if you please.' — φέρε: v. to Char. 5 (14, 12). **17.** μὲν τι, κτλ., 'I haven't given you short measure, have I?' **18.** χοίνικας: a choenix was about a quart.

*The throng increases, and Timon takes refuge upon a slight hill, and pelts them as they come with stones.*

**58. 20.** Βλεψίας, κτλ., 'Shark,' 'Sharer,' and 'Skinflint' give a notion of these names. **21.** καὶ ὅλον τ. σύν. τ. οἰμῶξ., 'and the whole array of those whom a groaning awaits.' **23.** ἀναπαύω: deliberative subj. **24.** ὅτι: v. above to 10 (37, 11). — ἐπιχαλαζῶ, 'hail them as they approach.' The word found only here.

## THE COCK.

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### INTRODUCTION.

THIS charming dialogue teaches a lesson of quiet contentment with the lowly circumstances of life. Wealth brings with it grave responsibilities, disadvantages, and temptations, from which the humble are quite free. Even a poor cobbler should not envy the luxurious rich ; but in his virtue, his abounding health and strength, his freedom from cares and the larger demands of life, should find content and peace.

Lucian displays his usual felicity in the choice of characters. Mikylos is a happy, careless cobbler, who has gotten it into his head that it would be a mighty fine thing to be rich. The Cock represents many persons. With a sly laugh at Pythagoras, his doctrine of metempsychosis is put into requisition ; and so the Cock has led many lives, and had various experiences, which enable him to propound his doctrines to the dazed and doubting cobbler with an air of authoritative assurance.

The general drift of the dialogue may be briefly reproduced as follows. Long before daybreak his crowing Cock rouses Mikylos from a most delightful dream. He curses the Cock roundly, and threatens him with death as soon as ever he can see to catch him. To the cobbler's infinite astonishment, the Cock speaks, justifying his crowing ; — showing, by references to the Homeric scriptures, that one should not be so greatly astounded at a cock's speaking ; and asserting that he no long while ago used to be a man, and that too no less a one than Pythagoras. Every fresh statement of the Cock increases the cobbler's wonder. He wants to know more about the matter ; indeed, he can hardly say which he would

prefer, — to have the Cock tell all his story, or to enjoy again that marvellous dream. The curiosity of the Cock is roused in turn ; and at his request Mikylos relates how, the evening before, he dined in sumptuous style at the house of a rich man, Eucrates ; how he returned home quite mellow, and dreamed that he had inherited all the wealth of Eucrates, and was just entertaining his friends at a magnificent banquet when the Cock's untimely crowing woke him to the old-time poverty. 'What !' says the Cock, 'do you think so much of gold and wealth as all that?' 'Yes, of course. What honor, what consideration, wealth brings ! There's Simon, once a cobbler like myself ; see what a figure he now cuts with the money his cousin left. But why do you laugh?' 'That you so fondly think wealth brings happiness ? Should not I know, after all the lives I have lived ? I never saw a happier life than yours.' 'Fate give you such ! But tell me about yourself ; though, first, have I too passed through such transformations as you?' 'Yes, doubtless, and still will ; but you cannot know what.' Then the Cock describes his life as Euphorbus, with a criticism of Homer ; as Pythagoras, with a travesty of his teachings ; as Aspasia, the famous favorite of Pericles : then how he was philosopher, king, beggar, and all sorts of things besides ; but oftentimes a cock, in which capacity he had lived with high and humble, as now with the cobbler, at whom he laughs every day for his absurd envy of the rich. Why, could he see them as they really are, he would smile at his foolish thought that gold in abundance brings happiness. To show the folly of this, the Cock describes with great fulness and eloquence the trials and troubles of rich men and kings. The cobbler recognizes the truth of all this ; but still that wonderful dream haunts him, and he cannot get rid of his life-long desire to be rich, especially as he would like to repay Simon some of his upstart insolence. The Cock will easily dispossess him of that idea. His right tail-feather is endowed with magical power. The cobbler pulls it out ; and, armed with this talisman, they visit unseen the house of Simon, and find him watching his money in an agony of sleeplessness and fears ; of Gniphon, the usurer, who with cramped fingers is nervously counting up his



interest; of Eucrates, with whom he had dined, where base and revolting licentiousness runs riot. The cobbler is quite satisfied, and returns to his last, contented with his lot.

The first part of the dialogue bears a striking resemblance to one of the Epistles of Alciphron (tenth of the third book). But it is no easy matter to decide which one, if either, borrowed from the other, or whether both may not have been indebted to some previous author. Mikylos meets us again in Lucian's 'Cataplus,' where he is the same light-hearted, voluble fellow after death as before. Charon's boat is crowded, and sets off leaving him upon the shore. He plunges in to swim after it, but is hauled on board and given a seat astride the shoulders of a tyrant whom he used to think such a wonderful personage. As the others wail so loudly what they have left behind, he mocks them with such lamentations as, 'Oh my sandals! Oh my old boots! Alas, alas, my worn-out shoes!' When he reaches the court of Rhadamanthus, a brief examination shows the cleanness of his soul, and he is sent at once, along with a cynic philosopher, off to the Islands of the Blessed.

The perfect ease and gracefulness of this dialogue mark it as the probable work of Lucian's best period, when his style had reached its highest maturity. Its satire is of a genial, happy sort; its humor cheery and sunshiny; its use of incidents and illustrations always felicitous; its effect upon the reader's mind lasting and agreeable.



## NOTES.

*The early crowing of his Cock arouses Mikylos from a delightful dream. He angrily upbraids the Cock, who replies in defence.*

P. 62. 1. 1. ἀλλά: points to a previous thought here unexpressed, and introduces us at once into the midst of the soliloquy. With this beginning, cf. Alciphron, 3, 10. 2. ἐπιτρέψει: G. 251, 1; H. 721, 1. 3. ὅς . . . ἐτήγειρας: G. 238; H. 822. 4. εὐδαιμονίαν: cf. Char. 11 (20, 5); Tim. 48 (56, 9). — διάτορόν τι κ. γεγ. ἀναβ., 'by your rather

shrill and piercing outcry.' For  $\tau\iota$ , v. Dream, 1. G. 159, n. 2; H. 547, c. 5.  $\omega\varsigma$  . . . διαφύγοιμι: by this purpose clause the Cock is humorously credited with the malicious motive of waking his master just in order that he might not forget his poverty. — μηδὲ νύκτωρ γούν, 'not even by night.' γούν, as used here, gives a strong emphasis to the preceding word. K. 508, 2, a. 8.  $\tau$ . κρύει, κτλ., 'and the fact that the cold has not yet made me shiver, as its wont is toward morning.' — τὸ ὄρθριον: acc. as adverb; 'mornings.' 9. ἀποπηγνύντι: predicative; 'from the cold not freezing,' etc. 10. μέσαι νύκτες: the plural, with reference to the watches into which the night was divided. 11.  $\tau$ . χρυ ἐκ κώδιον, 'the famous golden fleece,' which was constantly guarded by a sleepless dragon. It was to obtain this that the great Argonautic expedition was made. For a modern version of the tale, see Morris's 'Life and Death of Jason.' 12. ἐκείνο: v. to Dream, 8; for position, Char. 24 (30, 15). — ἀφ' ἑσ. εὐ. ἡ. κέκραγεν, 'from early evening on has been crowing.' 13. ἀλλ' οὐτι χαίρ. γε, 'but he shall by no means get off unpunished.' Cf. Tim. 34 (48, 30). 14. ἀμέλει, 'have no care,' 'be sure,' 'of a certainty.' Impv. parenthetical of frequent occurrence. 15. παρέξεις: apod. of third form; prot. easily supplied, — 'if I attempt it.' 17. ᾤμην, κτλ., 'I thought I should be doing you a favor in grudging you as much as I could of the night.' M. had just styled the Cock φθονερός. The Cock replies that his only grudge was of the time M. was sleeping away when he might be at work. φθονῶν — δπόσου, however, is the emendation of Sombdt. The common reading is προλαμβάνων — δπόσον; while Fr. has φθάνων, for which there is MS. authority. 18. όπόσου: G. 173, 1; H. 577, a. — ἂν δυνάμην: G. 226, 2, b; H. 722. 19.  $\tau$ . πολ.  $\tau$ . ἔργων, 'the greater part of your work.'

P. 63. 2. πρὸ ὁδοῦ, κτλ., 'this achievement will be a help to your support.' πρὸ ὁδοῦ = προὔργου. 3. σοι (last one): G. 184, 3; H. 597. 5. ὄναρ πλουτῶν, 'while you dream of riches.' For ὄναρ, v. G. 160, 1; H. 549. — λιμώττης: G. 217, n. 1; H. 739.

*The cobbler is astounded to hear a cock speak; but the latter reassures him by references to the Homeric scriptures.*

2. 7. τεράστιε: cf. Tim. 41 (52, 17). 10. εἶτα: not seldom used, as here, in questions of wonder. Cf. Plat. Apol. 28 B. 12. πῶς . . . τέρας, 'how not a marvel,' 'a marvel, of course.' — ἀποτρέποιτε: G. 251, 1; H. 721, 1. 16. ὅτ. Ἀχὺλ. ἵππος: cf. Il. 19, 407, αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη; whereupon he proceeded to foretell

Achilles his fate. — μακρὰ χαίρειν φράσας, 'bidding a long farewell.' This formula often found in L.; e.g. Bis Acc. 21; De Morte Peregr. 32. Cf. μακρὰ οἰμώζειν λέγειν, below, 23. 18. ἔπη, 'verses.' 19. ἀλλὰ καί, 'nay, even.' 22. ἀποτρόπαιον: with ref. to l. 12, — 'because he thought what he heard was to be deprecated.' 23. ἄν ἐποίησας, εἴ — ἐλάλησεν: G. 222; H. 746. 24. ἡ τ. Ἀργοῦς τρόπις, 'the keel of the Argo.' The Argo was the ship in which Jason and his companions sailed for the golden fleece. In this Athena had placed a bit of the sacred oak of Dodona, which had the power of giving oracles as well as the oak itself. Cf. De Saltat. 52; Apollod. Argonaut. 4, 582. — ἡ φηγὸς ἐν Δωδώνῃ: Dodona, in Epirus, the seat of one of the most ancient and famous oracles. The rustling of the winds through the oak trees became articulate speech to the ears of the priests. Cf. Od. 14, 327. 25. αὐτόφωνος, 'in a real voice.' Cf. to Tim. 54 (59, 6). — εἰ βύρσας, κτλ.: Homer tells this of the oxen of the sun slain by Odysseus and his companions. Cf. Od. 12, 395 f.:

εἶρπον μὲν ῥινοί, κρέα δ' ἄμφ' ὀβελόισι μεμύκειν,  
ὀπταλέα τε καὶ ὠμά, βοῶν δ' ὥς γίγνεται φωνή.

28. πάρεδρος, 'attendant.' The cock was sacred to Hermes. Cf. below, 28. 30. οὐ χαλ. ἐμελ. ἐκμαθ., 'I must without difficulty have mastered.'

P. 64. 3. 5. μή: v. to Dream, 17 (8, 29). 7. 8 τι καί, 'just what.' Cf. Dream, 1. 8. ὥς σιωπήσομαι: indirect discourse, instead of the common const., with μή after the verb of fearing. MT. 46, n. 6, a; K. 590, c.

*The Cock asserts that he was a man not long ago. Mikylos has heard that old tale.*

14. οὐ πρὸ πολλοῦ: like οὐ μετὰ πολὺ, Char. 23 (29, 30); and οὐκ εἰς μακράν, Dream, 1. 16. καὶ πάλαι, 'long ago.' καί intensive. 20. ἀπίοι: G. 233; H. 758. 21. ἐπάγεσθαι: observe force of middle. G. 199, 2; H. 689. The inf. here and in the rest of the speech has, by a sort of anacolouthon, taken the place of the ὥς construction with which the narrative began. 22. μάλιστα ὑφεωράτο, 'was especially suspicious of.' 24. μὴνύσοντα: G. 277, 3; H. 789, d. 27. λαθόντα ἐπιστήναι: v. to Tim. 28 (46, 18). 30. Ἡφαιστον . . . συλλαβεῖν αὐτοῖς, κτλ.: for a humorous account of this, see Dial. Deor. 17.

P. 65. 2. πεποίητο: augment as not seldom fails. Cf. just below, 4, βεβρώκεις. G. 101, 4, n.; H. 311, Rem. — ὥς ἀφείθη: with this the

description is suddenly cut short, as being well known and familiar. Cf. Dēm. Olyn. 3, 8. **4.** αὐτοῖς ὅπλοις, 'arms and all.' **5.** ὥς = ὥστε. G. 266, 2, n. 1; MT. 98, 2, n. 1. **6.** ὅτ' οὐδὲν ὄφελος, 'though it does you no good.' **8.** πρὸ πολλοῦ, 'a long time before.'

*No, the Cock does not mean that. He himself used to be a man; and that, too, Pythagoras. The cobbler offers reasons for doubting this last; to which the Cock replies.*

**4. 10.** φασί, κτλ., 'yes, people say that too, but my case is quite different.' **12.** σοι: v. to Char. 1 (11, 17). **15.** ἀκούεις: v. to Char. 4 (13, 28). — Πυθαγόραν: born at Samos some time in the first half of the sixth cent. B. C. In middle age he settled at Crotona, in Lower Italy (*Magna Graecia*), and established there his famous sect. His teachings were political as well as philosophical and religious, and his influence rapidly extended. He seems, as Lord Lytton observes, 'to have possessed that nameless art of making a personal impression upon mankind, and creating individual enthusiasm.' Even in early times his history was overgrown and distorted by manifold legends. For full information, with references to original authorities, v. Zeller and Ueberweg; consult also Ritter, Butler, Lewes, and Grote, and Smith's Dict. Lucian in this dialogue, as also in the *Vitarum Auctio*, picks out only those peculiarities of doctrine passing under the name of Pythagoras which — when taken out of connection with the system, at any rate — are absurd, and easily lend themselves to humorous treatment. He nowhere evinces more than a superficial acquaintance with the tenets of the Pythagoreans. — Μνησαρχίδην: Mnesarchus, his father, is said to have been an engraver of signets. **17.** σοφιστήν: in early times this word like Lat. *sapiens*, — 'sage,' 'savant.' So Hdt., 4, 95, uses it as an honorable appellation of Pyth. Here, however, it is used, no doubt, in the later half-contemptuous sense. Pyth. was the first to use the term 'philosopher.' **18.** μήτε κρεῶν γεύεσθαι μήτε κνάμους ἐσθίειν: cf. *Vitar. Auct.* 6, where Pyth. is made to say: ψυχρίον μὲν οὐδὲ ἐν σιτέομαι, τὰ δ' ἄλλα πλὴν κνάμων. Ovid, *Met.* 15, 75 ff., presents this teaching eloquently. Cf. Hor. Sat. 2, 6, 61. According to the best authorities, Pyth. did not altogether proscribe the use of flesh, but simply regulated it; and Aristoxenus (*Gell.* 4, 11) denies that he forbade the use of beans. Lucian, in common with many writers, does not distinguish between what was due to Pyth. himself, and what to his later followers. Any amount of ingenuity has been expended to no purpose by scholars in the vain attempt to

explain on reasonable grounds the prohibition of beans. **19.** ἐκτράπ. ἀποφαίνων, 'banishing from the table.' ἐκτράπ. found only here. **20.** ὡς πρὸ τ. Πυθ. Εὐφορβὸς γέν. : Pyth. was the first European to teach the doctrine of the transmigration of souls. He asserted that he had had several previous lives; and, with the rest, that he had been Euphorbus, one of the bravest of the Trojans. See below, 17; and Ovid, Met. 15, 161. It is with great felicity and propriety, therefore, that the Cock is made to emphasize specially his former existence as Pyth. **21.** γόητα καὶ τερατ., 'wizard and wonder-worker.' The later writers credit Pyth. with all manner of miraculous powers. **23.** σοι: ethical. **24.** παῦ : this imperative intransitive, and used just like παύου, which, in fact, it all but crowded out. For participle fol., v. G. 279, 1; H. 798. — καὶ ταῦτα, κτλ., 'especially as you do not know just what my character was.' For τ. τρόπον, v. G. 160, 1; H. 549. **26.** μακρῶ: G. 188, 2; H. 610. **28.** ἡμῖν: ethical. **29.** Ταναγρικὸς: from Tanagra, a town in Boeotia, especially famous for its fighting cocks.

**P. 66.** **2.** Πυθαγόρου: G. 180, 1; H. 584 f. **3.** τὰ ποῖα: v. to Tim. 28 (46, 16). **5.** σιωπᾶν ἐς πέντε ὅλα ἔτη: novices were tested by a long period of probation, during which silence was enjoined. That this lasted for five years is no doubt an exaggeration of the late biographers. **6.** καί: intensive. — ἔχων δὲ τι σοι παραβάλοιμι: ἔχων is the imperfect participle, hence followed by optative. For construction, v. G. 236, n. 3; MT. 65, 1, n. 1, b. **9.** ἄλλω: attracted to the case of σοι; as also Πυθαγόρα ὄντι. G. 136, n. 3; H. 776. In φαγόντα this construction given up for acc. with inf. **10.** τὸ ἴσον ἡσεβηκ., 'committed the same impiety as if,' etc. Cf. to Dream, 14 (7, 17). Allusion is had to the Pythagorean dogma, ἴσον τοι κυδμούς τρώγειν κεφαλὰς τε τωκῆων. **11.** ὥς ἂν εἰ: an elliptical expression; more common is ὥσπερ ἂν εἰ. With ἂν, supply appropriate form from preceding verb. **12.** βεβρώκεις: v. above, 3 (65, 2). **5.** **13.** οὐ γάρ: elliptical, — '(no wonder,) for you do not know,' etc. **15.** κυάμων: G. 170, 1; H. 574, e. **16.** φάγοιμ' ἂν: potential. **17.** πλὴν ἀλλ', 'however,' as often. Cf. Char. 11 (20, 2).

*The Cock proposes to narrate his experiences. The cobbler delighted; it will be as good as his dream, which he will never forget.*

**21.** λέγοις ἂν: mild command. G. 226, b, n. 1; MT. 52, 2, n.; H. 722, b, end. **25.** μικρόν: v. to Char. 11 (19, 11). **29.** ἔτι γάρ, κτλ., 'what, are you still counting over your dream again?' For γάρ, v. to Char. 11 (19, 13); and cf. Tim. 18.

P. 67. 1. **κενήν** . . . **μεταδιώκων**, 'pursuing in memory an empty and, to use a poetical word, rather unsubstantial felicity.' For **τινα**, v. to Dream, 1. Homer, Od. 10, 521, has **νεκύων ἀμενηνὰ κάρηνα**; and ib. 19, 562, uses the same epithet of dreams. 6. 4. **οὐδ'** — **ποτε**: more emphatic than **οὐδέποτε** as one word.

*The Cock becomes curious, and wishes to hear about this wonderful vision. It came through neither the gates of ivory nor of horn, the cobbler says, but through portals of gold, and it was all gold.*

11. **δεινόν τινα**, κτλ. = **ὁ ἔρως ὃν λέγεις, δεινός τις ἐστι**. Cf. to Dream, 1. 12. **πτηνός**: masculine, though neuter **ἐνύπνιον** just before, because the personified **ὁ ὄνειρος** is chiefly in mind. For this word, cf. Il. 2, 71. But Fr. considers **τ. ἐνυπνίου** a gloss, and omits it from the text. Sombdt. does the same, but inserts **ὁ ὄνειρος** after **ὥς φάσι**. 13 **ὑπὲρ τ. ἐσκαμμένα**, 'over the bounds,' a proverbial expression borrowed from the jumping contest. The point to which a person jumped was indicated by a little channel, **σκάμμα**. The contestant who leaped over all became the victor. 20. **Πυθαγόρα**: as addressed to the Cock, this sounds droll enough. 22. **τὸ νῦν**: adv. like **τὸ μετὰ τοῦτο**, and the like. G. 160, 2; H. 552. 26. **οὐδὲ δι' ἐτέρας**: far more emphatic than **δι' οὐδετέρας**. 27. "Ομηρος: Od. 19, 562 ff.:

Δοιὰ γὰρ τε πύλαι ἀμενηνῶν εἰσιν ὀνείρων·  
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι·  
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,  
οἱ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροιτες·  
οἱ δὲ διὰ ξεσπῶν κεράων ἔλθωσι θύραζε,  
οἱ ῥ' ἔτυμα κραίνουσιν, βροτῶν ὅτε κέν τις ἴδῃται.

A play upon words — **κέρας** and **κράινω**, and **ἐλέφας** and **ἐλεφαίρομαι** — affords the explanation of this beautiful belief. Cf. also Verg. Aen. 6, 893 ff. Notice, further, that **καὶ μὴν** . . . **λέγει** makes an iambic trimeter. 29. **ἔα χάρι. τ. λή. ἐκ. ποιητήν**, 'never mind that humbug of a poet; he knows nothing about dreams.' Lucian not seldom uses **ὁ λῆρος** thus of a person. Cf. below, 11 (71, 28).

P. 68. 2. **τυφλός**: it was a common tradition that Homer was blind. Lucian refers to it again, Dial. Mort. 25; and Ver. Hist. 2, 20. 6. **παῦε**: v. above to 4 (65, 24). — **Μίδα**: because Mik. thinks only of gold. Cf. Tim. 42. 7. **ἀτεχνῶς** . . . **δοκεῖς**, 'for your dream is a simple fulfilment of the prayer of Midas; and you, as I think, have slept whole mines of gold.' **κεκοιμησθαι** is humorously made transitive. 7. 11. **Πίνδαρος**: the greatest lyric poet of antiquity, born near

Thebes, and flourished during the first half of the fifth cent. B. C. Of his numerous kinds of lyrics, only the triumphal odes have descended to us. The quotation here following is from the beginning of the First Olympic. The same passage is alluded to in Tim. 41. 13. εὖ ποιῶν, 'with good reason.' 14. κάλλιστόν τι, 'about the finest.' 16. μὲν ἐκεῖνο ζητεῖς; 'it isn't this you are after, is it?' 17. ὁ δὲ χρυσός, κτλ.: construe, ὁ δὲ χρυσός, ἅτε ('just like') πῦρ αἰθόμενον νυκτί, διαπρέπει ἔξοχα μέγανος πλούτου.

*The cobbler explains what led to the dream: he was invited the evening before to dinner at the house of Eucrates; his nervous preparation.*

22. οὐκ οἰκόσθ. ἦν, 'I did not dine at home.' 24. λουσάμενον: the bath was taken just before the dinner. Cf. Beck. Char. sc. viii. n. 23. The words here used seem to have been the ordinary formula of inviting an inferior to one's table. Cf. Navig. 22. — ἐκέλευε: words like this were often used in the imp. where we might expect the aor., the imp. representing the action more vividly. K. 383, 3. — τ. ὥραν, 'the regular hour,' 'the time specified.' For case, v. G. 160, 2; H. 552; K. 410, A. 11. 8. 25. παρ' ὅλην τ. ἡμέραν, 'along the,' that is, 'throughout the whole day.' Cf. Char. I (11, 10); Tim. 50 (57, 4). 26. ἐσπέρας: G. 179, 1; H. 591. 27. ὑποβεβρεγμένος, 'pretty well soaked,' 'slightly intoxicated.' 28. οὐ πάνυ δαψιλὲς τ. δείπνον, 'no very sumptuous meal.' For pred. adj., v. to Dream, 2. 29. Ὀλύμπια οὐκ ἀφ. ἄγω., 'who had contended with honor in the Olympian games.' Cf. Char. 17 (25, 23). For Ὀλύμπια, v. G. 159, Rem.; H. 547, c. Pythagoras is said to have been victorious in the boxing contest, Ol. 48.

P. 69. 2. κατὰ τ. Ὀμηρον: v. to Dream, 4. 3. ὡς ἀληθῶς: v. to Dream, 10 (5, 29). 6. τ. δείπνον: prolepsis. 9. 12. καὶ δὴ λέγω, 'I'll tell you now.' δὴ temporal, nearly = ἤδη. 13. παρά: *apud*; French, *chez*, — 'at a rich man's.' 14. τύχῃ τινὶ ἀγαθῇ, 'as good luck would have it.' 16. ἀπηλλαττόμην, 'I was just on the point of withdrawing.' G. 200, n. 2; H. 702. 18. ἐστιῶ γενέθλια, 'celebrate with a banquet,' etc. G. 159, Rem.; H. 547, b. Cf. Beck. Char. Exc. 1 to sc. vi. 20. μαλακῶς ἔχοντα = *μαλακισσόμενος*, just below, — 'is ailing,' 'indisposed.' 24. προσκυνήσας: cf. Nig. 21. In earlier times only slaves kissed the hands of their superiors. 26. ἐφεδρος, 'alternate.' Strictly used of an athlete who was given no opponent by the lots, and sat by and saw others contend, and then contended with the victor. Cf. Ar. Frogs, 792. 29. ὅποσάπουν, κτλ., 'how long the shadow on

the sun-dial was.' **τ. στοιχείον**, properly the gnomon or style of the dial which casts the shadow. Here, however, as often, used of the shadow which is thrown. Cf. Epist. Saturn. 17; also Ar. Eccle. 652.

*He describes his arrival. The philosopher, whose alternate he was, comes. Greatly disappointed, he is about to retire, when he is bidden still to remain.*

**P. 70. 2. τριβώνιον**: a short mantle of coarse stuff. See Beck. Char. Exc. I, sc. xi. **3. ὥς ἐπί, κτλ.**, 'that my dress might have the cleaner side out.' **10. 4. καὶ δὴ κάκεῖνον**, 'and him too, in fact'; *et vero etiam*. **6. ᾧ . . . ἔδει**, 'whose substitute I was to be.' **7. ἔχων**: G. 280; H. 797, 1. — **ὑπέστενε . . . δυσπρόσοδον**, 'at any rate, he kept groaning, and was afflicted with a rather severe cough, and kept expectorating so one could not approach him.' See refs. above, 1, to **διάτορόν τι** for **μύχιόν τι**; and cf. Dial. Mort. 6, 4. **11. πάγων**: a characteristic sign of the professional philosopher of the day. Cf. Tim. 54 (59, 3); Dial. Mort. 10, 9. **12. ἐς ὑπερβ. κουριῶν**, 'in sore need of trimming.' **13. οὕτως ἔχων**, 'in such a state of health.' **17. πρὸς**: like **ὑπό**, as so often. **19. συναναχρ. τ. ψυχῇν**, 'throwing up your immortal soul.' Mark Twain, in his 'Curing a Cold,' has a similar expression. **21. οὐ προσε. ἀκηκο. τ. σκῶμ**, 'pretended not to have heard the witticism.' The main verb negated instead of inf., like **οὐ φημι**. Cf. Tim. 49 (56, 25). **24. Θεσμόπολιν**: this seems to have been an actual character. At all events, Lucian, in De Merc. Cond. 33 f., narrates a most remarkable experience (which should by all means be read) of a Stoic philosopher of this name. — **τοῦτο γάρ, κτλ.**, 'for that was the philosopher's name.' Cf. Lapith. 19. **25. εὐ μὲν . . . ἦκων**, 'it was kind of you to come in person.' **27. ἅμα**: G. 277, n. 1; H. 795, c. **11. 30. ἐπὶ πολὺ**, 'for quite a while.'

**P. 71. 3. γυναικωνίτιδι**, 'women's apartment.' Cf. Beck. Char. Exc. I, sc. iii. Women, except professional fluteplayers and the like, never as a general rule appeared at the banquet. Cf. Beck. Char. Exc. sc. xii. That this rule was sometimes violated is shown by Lucian, Lapith. 8. **4. ὥς — ἔχοις**: v. to Char. I (11, 1). — **ἑσθῆεν . . . μικρόν**, 'so I entered, having barely escaped playing the rôle of the wolf that gapes in vain.' This expression often used by the comic poets; proverbial of those who are deceived in their longings and expectations. **5. παρὰ μικρόν**: cf. Dream, 6 (3, 24).



*The philosopher is his neighbor at table, and greatly bores him.*

8. ἀράμενοι ἀνέθεσαν, 'picked him up, and placed him (on the couch):'  
 10. ὥς διαμένει . . . δύναται, 'that he might remain in position, and hold out a long time.' The 'position' (σχῆμα) assumed at table was reclining. One supported one's self by the left arm, which rested upon a cushion (προσκεφάλαιον) at one's back. The right arm was thus left free. Here the gouty, wheezy old pedant was bolstered up by pillows everywhere, so that he might be fully prepared for action. Cf. Beck. Char. Exc. 1, sc. vi. In the heroic times people sat at their meals, a custom always maintained by women and children. 12. εἶτα: as also ἐπειτα, often used without δέ as correlative of πρῶτον μὲν. 13. ἐμὲ ὑποκ. φέρ., 'they, without any ceremony, put me next to him.' Acc. to Greek custom, only two persons occupied a couch together, these having a table to themselves. ὑπό in this verb indicates that Mikylos had the lower place. — φέροντες: v. to Tim. 22 (43, 16). 15. ἐπὶ χρ. πολ. κ. ἀργ., 'off much plate of gold and silver.' 17. μουσουργοὶ κ. γελωτοποιοὶ, 'minstrels and buffoons'; the regular attendants of a Greek banquet. Cf. Lapith. 18; X. Symp. 2; Plat. Symp.; and v. Beck. Char. Exc. 2, sc. vi. — μεταξύ, 'in between'; used absolutely like our expression. — καὶ ὅλως, 'in a word.' 18. ἡδίστη τις, 'pretty delightful.' 19. οὐ μετρίως, 'immeasurably.' — ὁ Θεσμόπολις: appositive of ἐν. ἐνοχλῶν predicative. 20. ἀρετὴν τινα: cf. Tim. 9 (37, 4); Plat. Apol. 19 C, Σωκράτη τινα. 22. κέρατα ἔφ. εἶναί μοι: in acc. with the sophism known as the *κερατὶς* (*cornutus*). After the philosopher has puzzled and befogged the cobbler by his learned commonplaces of grammar and logic, he at last, to his own vast amusement and the cobbler's infinite disgust, asserts that the latter has horns, and proves it in this highly interesting manner: εἴ τι οὐκ ἀπέβαλες, τοῦτ' ἔχεις· κέρατα δ' οὐκ ἀπέβαλες, κέρατα ἄρα ἔχεις. Cf. Dial. Mort. 1. 23. τοιαῦτα, κτλ., 'much philosophical stuff of that sort he strings together, though I did not care for it at all, and so cut short my enjoyment by not letting,' etc. The present, *συνείρει*, expresses vividly the chief matter; the imperfect, *ὑπετέμενετο*, the result of this. For like combination of tenses, cf. Toxar. 14; Asin. 23. 27. οὐχ ἡδιστον, κτλ., 'it was not very delightful, especially as you were allotted to the company of that old humbug.' With λήρῃ, cf. above, 6 (67, 29). 12. 29. γάρ, 'namely.' The epexegetic use of this particle. Cf. Lat. *nam*. 30. ὄντα; ind. disc. G. 280. -

*He dreams that he had inherited all the wealth of Eucrates, and was just feasting his friends when the Cock's crowing awoke him, scattering all his fortune.*

P. 72. 1. ἀποθνήσκειν, 'on the point of dying'; while the aor., just below, is 'died.' 3. ἐμαυτὸν δέ: without preceding μέν. K. 531, 3 f. 5. ἀέναόν τε κ. πο. ἐπιρ., 'pouring in in a perpetual and unfailing stream.' 8. ὡς τ. εἰκός, 'as is natural,' 'of course;' also, but more rarely, without the article.—ἐπὶ λευκοῦ: v. to Tim. 20 (42, 21). 9. ἐξυπτιάζων, κτλ., 'lying back at my ease, the admired and envied of all observers.' τ. ὀρώσι dat. of ref. 10. προέθειον πολ., 'there were many forerunners and outriders,' etc. This custom came into vogue under the early emperors. Cf. Mart. 12, 21, 5 f.:

'Non rector Libyci niger caballi  
Succintus neque cursor antecedit.'

12. ἐκείνου, 'of Eucrates.' See to Dream, 2 (2, 13). — δακτυλούς: in imperial times men as well as women wore numbers of rings for ornament. Cf. Tim. 20 (42, 23); Icarom. 18. — ὅσον ἑκκαί., 'some sixteen.' Cf. Tim. 23 (44, 4). 13. ἐξημμένος τ. δακτύλων: cf. below, 1. 30. G. 171, 1; H. 574, b. 15. ἤδη, 'at once'; as in Dream, 8 (4, 30). — τὸ δείπνον . . . συνεκροτεῖτο, 'the banquet was just being served and the drinking-bout got ready.' For συνεκρ., cf. below, 24 (83, 2). 17. ἐν τούτῳ, κτλ., 'just as I was in this condition, and was drinking healths from golden beakers to each of the company, and just as the pastry was being brought in, you with your untimely crowing,' etc. This sentence affords an instance of anacolouthon. After ὄντα με we expect 'awoke,' but instead we have 'threw the banquet into confusion.' — ἐν χρυ. φιάλῃς: late locution; below, 26, the more usual ἀπό with genitive. 19. πλακοῦντος: an important part of the dessert. Cf. Beck. Char. Exc. I, sc. vi. near end. 20. ἡμῖν: disadvantage. G. 184, 3; H. 597. 21. τὸν δὲ . . . παρεσκέυσας, 'and dissipating that wealth of mine, gave it wings and made it the sport of the winds.' Cf. splendid description of imaginary rich man in Navig. 22 ff.

*'So gold is the source of happiness, you think?' the Cock asks. 'Yes; and so did you as Euphorbus. Gold brings honor and consideration. Note Simon, once a cobbler, what wealth has made of him.'*

13. 26. ἐξ ἅπαντος, 'above all.' 27. τὸ κεκτήσθαι: epexegetic of τοῦτο. 28. τοῦτο: sc. ἡγοῦμαι. 29. χρυσὸν . . . ἐξημμένος: cf.

Il. 17, 51 f., where, as he falls by the hand of Menelaus, it is said of him :

αἵματί οἱ δεύοντο κόμαι, Χαρίτεσσιν ὁμοῖαι,  
πλοχοῖ θ', οἱ χρυσῶ τε καὶ ἀργύρῳ ἐσφίγκωντο.

P. 73. 1. οὕτω : recalls with emphasis the preceding χρυσὸν . . . ἐξημμένον. 2. μᾶλλον . . . ἄμεινον : H. 665, *b*; K. 349<sup>b</sup>, 6, *c*. Cf. Dem. Olyn. 3, 12. 3. σὺ δέ : connect with καὶ ἐν τ. πολέμῳ, which implies a concessive notion. It equals *tu vero*, 'although, etc., yet you,' etc. 10. Πάνθου υἱός, 'the son of Panthus'; i.e. of a man, as distinguished from Zeus. 11. ὁ Κρόνου : G. 141, n. 4; H. 509, *b*, *β*. 12. τῆς . . . μείρακος : viz. Danae; for whom, v. to Dial. Mar. 12. For case, v. G. 171, 2; H. 576. — ἐκείνης : v. to Dream, 8 (4, 20). 14. ὅπως ἄν : in ordinary usage ἄν would have been dropped. G. 242, 3; but v. MT. 74, 1, n. 2; K. 553, 5. 15. ἀκούεις : v. to Char. 4 (13, 28). 16. τ. ἀγαπωμένη, 'the loved one.' ἀγαπάω used by late writers quite like ἐράω. 17. τ. ἐπὶ τούτῳ : cf. Char. 7 (16, 15). 18. παρέχεται : Lucian often uses this middle as here. Cf. Icarom. 16 (103, 27); De Saltat. 23. 14. 22. γοῦν, 'at any rate.' 23. οὐ πρὸ πολλοῦ, 'not long ago.' 24. τ. Κρονίαις, 'at the Saturnalia.' The Cronia of the Greeks and the Saturnalia of the Latins were much alike in origin and nature. It was a festival in honor of Cronos, the ancient god, — god of the primitive world, of the golden age, when all were equal. It was celebrated in December, lasting nearly a week, and in its wild festivity and jollity bore a striking resemblance to carnival week in Italy. It was the Christmas of the ancient world. Lucian has several delightful tractates for which this festival furnished the occasion and the subject. 26. τὸν σιμόν : pun on the name. 30. οὐκοῦν, κτλ., 'so he actually stole it, for all he protested in the name of so many gods.'

P. 74. 2. ληϊζομένους : here passive in force. For constr., v. G. 280. 6. ἐς ὑπερβολήν, 'to excess,' 'exceedingly.' Cf. above, 10. 8. πῶς γάρ, 'for how could he, since,' etc., or better, 'of course not, for he did not touch his money himself.' Rel. causal clause. G. 238; H. 822. 9. ἅπαντα ἐκεῖνα, 'all his property.' 11. ὁ τὰ ῥάκια : v. to Char. 9 (18, 7). 12. ἄσμενος : G. 277, 2; H. 788, *a*, last part. 19. οὐ γὰρ Σίμων, ἀλλὰ Σιμωνίδης : cf. below, 29 (87, 17). Lucian satirizes the habit of *parvenus* to change their plebeian names by the addition of one or more syllables. In Tim. 22 the custom of making a complete change of name is laughed at. Demosthenes, De Cor. 130, accuses Aeschines of having converted his father's name from Τρόμητος into Ἀτρόμητος,

and his mother's from Γλαυκίς into Γλαυκοθέα. This affectation is not unknown in American life. It converts 'Smith' into 'Smythe,' changes 'Pérrin' into 'Perrine,' tacks an *e* to plebeian Green, Brown, and the like, and accents names in *-ell* and *-el* upon the last syllable. — τὸ δὲ μέγιστον, 'but the biggest thing is that,' etc. 20. ὁ δὲ θρύπτεται, 'but he coquets with them.' 25. ὁ . . . κεστός: the girdle of Aphrodite; mentioned again, Dial. Deor. 20, 10. It is fully described, Il. 14, 214 ff. 26. ἀκούει: as just above, 13. 27. ὦ χρυσέ, κτλ.: v. Tim. 41. 29. χρυσός, κτλ.: probably a verse from some lost tragedy of Euripides. 30. μεταξύ: as above, 11 (71, 17). — ἐγέλασας: the idea of a cock laughing is sufficiently amusing.

*The Cock laughs at his folly: in all his experiences he has never seen a happier life than the cobbler's. He begins the story of his transmigrations, but is interrupted by Mikylos, who wonders whether he too has had many lives.*

P. 75. 15. 3. ἀθλιώτερον: predicate. See to Dream, 2; and cf. Tim. 7 (35, 17). 12. οὐτω σοὶ γένοιτο, 'may you enjoy the like happiness!' An anything but devout prayer, as the next words show. 16. 18. ὡς μὲν, κτλ., 'how my soul first, on its descent to earth from Apollo, entered a human body, and what penalty it expiated, were too long to narrate.' Two dependent interrogative sentences condensed into one. Cf. Dream, 12 (6, 25). Among the endless stories told about Pyth. by the neo-Platonists was one to the effect that he was the son of Apollo. 26. καὶ μάλα, 'certainly;' καὶ intensive. 30. μύρμηξ Ἰνδικός: the fabulous gold-quarrying ant, which Hdt. 3, 102, describes. Lucian mentions it again, Saturn. 24. Cf. Pliny, 11, 31. Sombdt. quotes Duncker to the effect that the sandy table-lands of Thibet about the upper Indus basin, abounding in gold dust, are infested by dapple-skinned marmots, which everywhere burrow into the soil. From the manner of their life, the Indians along the Ganges have given them the name ants. Lucian, with great felicity, represents the cobbler, who is so madly eager for gold, as in his former life having been of all things the animal that literally rolls in gold dust.

P. 76. 1. εἶτα, κτλ., 'wasn't I then a luckless fellow to hesitate to provide myself with even a little gold dust to bring along with me from that life into this?' For εἶτα, v. above, 2 (63, 10). 5. ἤδη, 'at once.'

*He was first Euphorbus, and fought and fell in the Trojan war; about which, by the way, Homer—a camel in Bactria in those days—really knew very little.*

**17. 8. Εὐφορβος:** cf. Dial. Mort. 20, 3. He was one of the bravest of the Trojans. See Il. 16, 806 ff. and 17, 1 ff. **9. ἐπ' Ἰλίῳ,** 'at Troy.' ἐν is commoner in this connection. But cf. Lapith. 35; Plutarch, Themist. 8. **10. ὑπὸ Μεν.:** v. Il. 17, 47 ff. For ὑπό, v. Char. 13 (22, 4). — **χρόνῳ ὕστερον,** 'some time after'; the order reversed, when the 'after' is to be emphasized. For χρόνῳ, v. G. 188, 2; H. 610. **14. τούτων:** refers to the noun idea in the foregoing adjectives. **19. γινομ. ἐκείνων,** 'while these things were taking place'; the imperfect participle. — **Βάκτροις:** that is, a camel with two humps, while the Arabian dromedary has only one. **20. ὑπερφυῖς μηδέν,** 'nothing supernatural.' Classic usage would demand the compounds of οὐκ in this sentence; v. to Dream, 1. Lucian derides the notion that aught in the Homeric scriptures was supernatural. **21. Αἶαντα:** son of Telamon, famous for his great size; v. to Il. 3, 227. **24. κύκνου θυγατέρα:** Helen was the daughter of Leda and the swan (Zeus). **25. ἤλικ. σχεδὸν τ. Ἑκ.,** 'about as old as Hecuba,' — **ἦν γε, κτλ.,** 'for Theseus, who was the contemporary of Heracles, first carried her off and kept her in Aphidnae; and Heracles had before that taken Troy, in the time of our fathers, just about.' Hecuba was the wife of Priam, mother of Paris; Theseus, the great legendary hero of Attica. He had a share in almost all the great undertakings of the heroic age. He carried off Helen, when a young girl, from Sparta, and kept her at Aphidnae, a town in Attica, until she was rescued by Castor and Pollux. Lucian here very neatly shows the chronological absurdities in the legends of Helen. Theseus belonged to the age before the Trojan war,—the age of Heracles. If, therefore, he carried off Helen, she must at this time have been an aged dame.—Heracles had taken Troy because Laomedon would not give the ransom for his daughter Hesione that was demanded. **29. Πάνθους:** the father of Euphorbus. **P. 77. 2. μῦθος ἄλλως,** 'pure myth.' **5. πόθεν γάρ:** supply verb from foregoing ἂν ἔχοιμι. **6. Πάτροκλον:** Euphorbus only wounded him. Il. 16, 812 f.

*Then Pythagoras; and studied in Egypt and taught in Italy. Reasons for some of his doctrines.*

**18. 10. σοφιστής:** v. above to 4 (65, 17). **14. τ. προφῆταις,** 'the priests.' Here a particular class mentioned, instead of the general;

strictly, the prophet (*προφήτης*) was the president of the sanctuary, and had to be thoroughly versed in everything relating to religion, the worship of the gods, and the discipline of the whole order of the priesthood. Consult Wilkinson, 'The Ancient Egyptians,' ch. 5. It is pretty well believed that Pythagoras studied in Egypt. But in the marvellous stories told of his travels in the far East, it is hard to say just what is true.

**16.** Ὀρου καὶ Ἰσιδος: Orus was the son, Isis the wife, of Osiris, the sun-god. These were the three great gods of Egypt. **17.** κατ' ἐκεῖνα; 'in those parts.' **19.** ὥς δόξειας: ind. disc. **20.** χρυσούν τ. μηρόν: another of the wonders told of Pyth. Cf. Dial. Mort. 20, 3; Vitar. Auct. 6. **22.** μήτε κρεῶν μήτε κυάμων: v. above to 4 (65, 18). For case, v. G. 170, 1; H. 574, c. **26.** αἰσχύνομαι λέγειν: v. to Char. 23 (30, 2). **29.** ἐχρῆν: v. to Char. 1 (11, 5).

**P. 78. 2.** εἰ — νομίζοιμι . . . ἐπισπάσομαι: blending of ind. and direct disc., the opt. standing here for subj. — **τ. πολλοῖς:** G. 186; H. 603. **4.** ὅσῳ δ' ἂν ξενίζοιμι, τοσοῦτῳ, 'but in proportion as I was peculiar, I thought I should excite greater reverence.' For similar use of ὅσῳ without a comparative, v. X. Hiero, 10, 2; Polyb. 1, 45, 9; and cf. in Lat. Tacit. Annal. 1, 57: *quanto quis audacia promptus, tanto magis fidus*. Possibly we are to think of a *μᾶλλον* as understood. For this dat., v. G. 188, 2; H. 610. For ἂν, v. above to 13 (73, 14). *ξενίζειν*, in the sense here found, is a late and Lucianic use. **7.** ἄλλος: distributive appositive of ἅπαντες. **8.** ἀσαφείσι, 'obscurities.' With the grounds here given for the dietetic regulations, cf. the whimsical reasons for the prohibition of beans put into the mouth of Pyth. in Vitar. Auct. 5. **9.** καὶ σὺ, 'you too in your turn'; viz. you have got the laugh on me now, just as a moment ago I had it on you. **10.** Κροτωνιατῶν, κτλ., 'the people of Crotona, Metapontum, and Tarentum'; important cities on the southern coast of Italy. It was at Crotona that Pyth. founded his society.

*Then Aspasia, the famous beauty of Miletus, the friend of Pericles.*

**19. 14.** τίνας, κτλ., 'what bodies did you assume after him?' **15.** Ἀσπασίαν: the most brilliant and accomplished of the Greek hetaerae, — if she really should be ranked with that class. In everything but name she was the devoted wife of Pericles, whom she is said greatly to have assisted in his intellectual pursuits. Cf. Grote, ch. xlviii. **16.** φεῦ τ. λόγου: v. to Char. 13 (22, 15). **21.** ἐς τὸ ἐταιρικόν, 'after the fashion of hetaerae.' **23.** Τειρεσίας: the famous blind seer of

Thebes; his name a proverb for wisdom. He is said to have been a woman for seven years. Cf. Kneightley, *Clas. Myth*, 303 f. **24. Καινείς**: a Lapith, who is said originally to have been a maiden (*καινίς*), but was changed by Poseidon into a man. Cf. Kneight., as above, 280. **28. ὄρᾳς, κτλ.**, 'do you see what sort of question you asked there, and that the answer to it brought no comfort to Teiresias?' Teiresias was asked by Zeus and Hera to decide this question. For his ungallant decision in favor of Zeus, Hera rewarded him with blindness. **29. συνενεγκοῦσαν**: ind. disc. after ὄρᾳς. G. 280. **30. Εὐριπίδης**: Medea, 250 f.:

ὥς τρίς ἄν παρ' ἀσπίδα  
στήναι θέλοιμι ἂν μᾶλλον ἢ τεκεῖν ἄπαξ.

Ennius translates:

'. . . nam ter sub armis malim vitam cernere  
quam semel modo parere.'

**P. 79. 6. οὐκ ἀπάγξῃ**, 'go hang, will you?' The question with *οὐκ* often equal to an imperative. **7. Μιλήσιους ἢ Σαμ.**: as Aspasia was of Miletus and Pythagoras of Samos. **9. τ. τυράννῳ**: viz. Polycrates.

*Then the Cynic Crates; and king, beggar, what you please, in rapid succession; but many times a cock.*

**20. 11. Κράτης**: a disciple of Diogenes, and one of the most distinguished of the Cynic school. He flourished in the last quarter of the fourth cent. B.C. He used to go from house to house in Athens, rebuking the inmates; whence he was called the 'Door-opener.' **16. μυρία**: notice accent. G. 77, 2, n. 3; H. 257, end. **27. καίτοι, κτλ.**: Mik. interrupts himself to ask what name the Cock prefers. Cf. *Tim.* 57 (61, 5). 'Or what you best like to be called.' τί belongs with *καλούμενος*. For this neuter, cf. above, 10, *τοῦτο ὁ φιλόσοφος ἐκαλεῖτο*. **30. διοίσει οὐδέν**, 'it will make no difference whether,' etc.

*The Cock, at the cobbler's request, expatiates upon the cares and trials of the rich, and contrasts with them the cobbler's simple life and wants.*

**P. 80. 21. 7. πάντα ἥσθα**: with ref. to the words in l. 2. — **λέγοις ἄν**: v. above to 5 (66, 21). **12. ἰδοὺ δὴ, κτλ.**: with this speech, cf. *X. Symp.* 4, 29 ff. **13. οὔτε πολέμου**: correlative of this found in *ἐν εἰρήνῃ τε*, at the beginning of § 22. **17. εἴπερ ἄρα**, 'if, in sooth, you must.' An elliptical formula of frequent occurrence; here sc. *περιβλέπεις*. Cf. *Ar. Clouds*, 227. **19. καὶ ἀμφ' ἑαυτοῖς**, 'also for themselves,' i.e. the rich as well as the poor. No other instance occurs of this verb used with *ἀμφί* and dat; in fact, *ἀμφί* with dat. is unknown to Attic

prose. Sombdt. replaces the *καί* with *τά*. **21.** ἀγόμενα κ. φερόμενα : v. to Char. 15 (23, 17). **22.** εἰσφέρειν. the *εἰσφορά* was the extraordinary property tax, levied in times of special need. Cf. Böckh, bk. 4, ch. i. **22.** **28.** τυραννήσεις, 'you will play the tyrant'; viz. if you wish, as you likely will. The future used here almost like the present and gnomic aorist, with which it alternates. For the union of these latter, v. to Char. 18 (26, 17). **30.** ὥς ἔχουσ : v. to Char. 1 (11, 1).

P. **81.** **2.** ξεταστής καὶ δοκιμαστής, 'investigator and examiner.' The Athenian officer had to render a public account of the way in which he had administered his duties, and, before entering upon his office, to submit to a public examination (*δοκιμασία*) **3.** οὐδὲ λόγου μετ. ἐνίστε, 'and sometimes not even giving them the chance to speak.' λόγου partitive. **4.** κατεχαλάξῃσας : for this and the foll. aor., as also for those in the next section, v. G. 205, 2; H. 707. — αὐτῶν : G. 177; H. 583. **8.** πράγματα ἔχεις, κτλ., 'you have no trouble with reckoning interest and collecting debts, or with contentions with good-for-nothing stewards, and distractions over so many cares.' **10.** κρηπίδα : a high sandal. Cf. Beck. Char. Exc. 2. sc. xi. **14.** τῇ βελ. πεν. προσφιλοσοφῶν : cf. Tim. 6 (35, 2) **23.** **21.** ἐπιλάβηται : Attic would have used the active. **23.** ὁ δὲ φεύγει, κτλ., 'while the fever takes straightway to his heels in a fright at seeing you drinking your fill of cold water, and bidding the doctors and their rounds be hanged.' Cf. Nig. 22. **29.** Ἴκαρος : Daedalus was a most famous artist of the mythic era. He had to flee from Athens for slaying his nephew, and went to Crete, where he built the labyrinth, in which he himself, with his son Icarus, was for a time confined. Released by Pasiphaë, he fled the island by inventing wings for himself and Icarus. The young man flew too near the sun, — the fastening wax melted, and he fell; but Daedalus, flying low, reached Sicily in safety. Cf. Verg. Aen. 6, 14 ff.; Ovid, Met. 8, 103 ff.

P. **82.** **1.** ἥρμωστο; for tense, v. Dream, 3 (2, 16). **2.** ἐποίησαν : gnomic aor., as also the following. **6.** ὥς τὸ πολὺ, 'for the most part' **8.** ἐπιεικεῖς τινάς, κτλ., 'persons who are rather moderate and prudent, you mean.' For *τινας*, v. Dream, 1. **10.** Κροίσος : v. to Char. 9 and 12. **12.** Διονύσιος : the Younger, of Syracuse, who succeeded his father in 367 B. C., and in 346 was forced by Timoleon to abdicate. He took refuge in Corinth, where he became very much reduced, and is said to have earned his bread by keeping a school. Grote, lxxxiv. f — καταδύσης τ. τυρ, 'when his power had suffered shipwreck.' The metaphor begun in *νανάγια* still continued.



*Then he recounts his life as a king ; and compares kings to the famous colossal statues, — magnificent without, but within wretched.*

**24. 16.** εἰπέ, σὺ δέ: v. to Char. 12 (20, 25). **25.** τίσι ταύταις: v. to Char. 11 (19, 8). **27.** ἤρχον, κτλ.: with this and the following speeches, cf. X. Hiero. **28.** παμφόρου τινός, 'productive of about everything.' **29.** ἐν ταῖς . . . ἀξίαις. v. to Dream, last note, p. 1.

P. **83.** **4.** χρυσὸς ὁ κοῖλος, 'gold vessels.' **7.** θεόν τινα, 'a sort of god.' **9.** ἐν μεγ. ἐτίθ, 'counted it a great privilege.' **13.** ἀγνοίας: G. 173, 1; H. 577, a. **15.** Φειδίας, κτλ.: v. to Dream, 8. **16.** Ποσειδῶν τις, 'some Poseidon.' **19.** ἦν . . . ἔνδον, κτλ., 'but if you stoop down and look at what is inside, you will see a kind of bars and bolts and nails piercing it through and through, and beams and wedges, and pitch and cement, and much unsightliness of this sort, lurking within.'

*An eloquent presentation of the anxieties and trials of kingship, which makes a profound impression upon the cobbler's mind.*

P. **84.** **25.** **3.** εἶπω: G. 256; H. 720, c. **4.** φόβους: these plurals indicate the various kinds; cf. Dream, 13. φόβος used of sudden fear, fright; δέημα, the reasonable, deliberate fear in the presence of danger. For sentiment, cf. Char. 18, and Nav. 39 f. **6.** ὕπνον τε ὀλίγον, 'scanty sleep.' For sentiment, cf. Soph. Oed. Tyr. 584 ff.; and Shakspeare, K. Hen. IV. 2 pt. 3, 1, first speech, in which King Henry contrasts the sleeplessness of kings with the deep slumber of those who lie in 'smoky cribs, upon uneasy pallets;' with that of the sailor boy rocked 'in cradle of the rude, imperious surge'; and ends with saying,

'Uneasy lies the head that wears a crown.'

Also same play, act 4, 4, speech of Prince Henry as he takes the crown from the bed of his dying sire. **8.** ἡ τ. ἀσχολίαν, κτλ., 'or the mass of business, audiences, questions of justice, military expeditions, orders, treaties, questions of finance.' **10.** ὄναρ: adv. acc. **11.** τινος ἡδέος: neuter; for case, v. to Tim. 2 (33, 1). **12.** μόνον, 'he alone must have an eye upon everything.' **14.** οὐδὲ γάρ, κτλ.: Il. 10, 3 f., when the envoys had returned from the angered Achilles without having accomplished anything. **16.** καὶ ταῦτα, 'and that too though,' etc. **17.** τ. Λυδόν: Croesus, one of whose sons was dumb. Cf. Hdt. 1, 34. — τ. Πέρσῃν: Artaxerxes II., Mnemon, from whom Cyrus the Younger attempted to wrest the throne. Clearchus led the Greek auxiliaries of Cyrus, which Xenophon brought back to Greece, and the narrative of

whose deeds and sufferings he gives in the *Anabasis*. **18.** *ξενολογῶν* : this and the other parts. of this sentence predicative in subj. relation. — *ἄλλον δέ* : Dionysius the Younger. Cf. above, 23 (82, 12). Dion was a very near relative, who for some time was his most prominent adviser ; but Dionysius grew jealous of him, at last came to hate him, banished him, and confiscated his property. Consult Grote, as above. **20.** *ἄλλον* : Alexander the Great. Parmenio, one of the best of his generals, was assassinated at the command of Alexander, on the idle charge of implication in an alleged conspiracy for which Philotas, the son of Parmenio, had been cruelly put to death. Cf. Grote, ch. xciv. — *Περδίκκαν, κτλ.* : generals and successors of Alexander. Cf. Grote, ch. xcvi. **21.** *ἀλλὰ κακέϊνα, κτλ.*, ‘but this too annoys them, that their favorite associates with them under compulsion,’ etc. Predicative parts. again. **25.** *τὸ δὲ μέγιστον* : v. to Char. 23 (30, 7). **27.** *ἐλπίζειν*, ‘anticipate.’ — *ὁ μὲν γοῦν, κτλ.*, ‘one, for example, perished by poison at the hand of his son ; the son himself at the hand of his favorite ; while the third another similar mode of death, it is likely, carried off.’ The aorists of this sentence have the gnomic or iterative force. It has been a frequent occurrence for this to happen. Sombdt. brackets this sentence.

**P. 85. 26. 1.** *ἄπαγε, κτλ.*, ‘avaunt! those are terrible things you say.’ **4.** *ὁ γοῦν, κτλ.*, ‘the only risk I run is that of cutting my fingers and making them bleed a little bit, in case my knife should glance aside and miss of cutting straight.’ **5.** *εἰ παρολίσθῃ* : the apod. is *ὁ γ. κίν. ἐμοὶ μ.* (sc. *ἔστιν*). For this, cf. Char. I (11, 9). **6.** *τομῆς* : G. 171, 1 ; H. 574. **7.** *ἐντεμόντα* : in agreement with *ἐμέ*, omitted subj. of inf. It might just as well have been dative, agreeing with foregoing *ἐμοί*. Cf. above, 4 (66, 11). G. 138, n. 8, *ὁ* ; H. 776, 3, last part. — *θανάσιμα εὖωχ.*, ‘entertain death at their banquets.’ Construction as above, 9 (69, 18). **11.** *τέως μὲν*, ‘for a time.’ — *Κέκ. δῆθεν ὄντας*, ‘taking the part of Cecrops, good sooth,’ etc. *δῆθεν* ironical ; *ὄντας* and foll. parts. predicative. G. 279, 2 ; H. 799. For sentiment, cf. Menip. 16. Cecrops reputed the first king of Athens. — *Σισύφους* : son of Aeolus and Enarete, founder of Ephyra, afterwards Corinth. Telephus, son of Heracles and Auge, exposed by his grandfather, and reared by King Corythus of Arcadia. When he grew up he consulted the Delphic oracle as to his parentage. This bade him go to King Teuthras of Mysia. There he found his mother, and succeeded to the throne of Teuthras. These were favorite themes for the drama. **13.** *ἐπίσειστον κό. κ. χλ. χρυσ.* : notice chiasm. Reference is had to the bushy hair upon the

tragic mask. Cf. Donaldson, 'Theatre of the Greeks,' p. 285 ff. For the chlamys, v. Beck. Char. Exc. I, sc. xi. **14.** *κενεμβατήσας*, 'making a false step.' A late word. **17.** *αὐτῷ διαδ.*, 'diadem and all.' **20.** *φαίνεσθαι . . . ὄντα*, 'are seen to be.' **21.** *κοθόρνων*: the cothurnus was the thick-soled boot of the tragic actor. Cf. Donaldson, as above, p. 283 ff. — *οὐ κατὰ*, *κτλ.*, 'out of proportion to the size of his foot.' **23.** *ἀλλά*, *κτλ.*, 'well, we have seen that royal power is about that.'

*The Cock speaks briefly of his experiences among the lower animals, and proposes a way of curing Mikylos of his lingering desire to be rich.*

**27.** *μακρόν*: predicate; v. to Dream, 2. Translate: 'There you stir up a discussion that would take us too far, and which there is no time for just now; but the important point is, that there is no life but seemed less given to trouble than man's, in that it was made commensurate with its natural desires and wants only.'

P. **86.** **28.** *5. ἐγὼ δέ*, *κτλ.*, 'but I am not ashamed to tell you how I feel.' Perfect of state resultant from previous activity. **7.** *οὐπω δύν. ἀπομ.*, 'I can't yet get rid of,' etc. **11.** *ἀποπνίγομαι*, 'I choke with indignation.' Cf. Dem. 19, 199. **16.** *τῶν*: with Fritzsche, this word has been bracketed, as it is extremely unlikely it should have been used here. **21.** *ἦν τις*, *κτλ.*: the construction here begun is broken off by Mik.'s interruption, and a new one used when the Cock resumes. — *τ. οὐραῖον πτερόν*: apropos of this, Wieland says: 'Absurd as this miraculous gift of magic power of the longest tail-feather of our Cock may be, it is still no more so than a thousand instruments of magic which the professional philosophers of the day were accustomed to carry about with them. Lucian in many places ridicules these wonder-workers by excelling them upon their own ground.' Cf. in this connection the Philopseudes especially. Le Sage, in his 'Diable Boiteux,' makes use of this same talisman. **25.** *τὸ δεξιόν*, *κτλ.*, 'whoever, then, with my permission, pulls out the right-hand one and keeps hold of it,' etc. A subject for *ἔχῃ* must be supplied from *ῥτφ*. **26.** *ἐς ὅσον ἂν βούλ.*, 'as long as I please.' **29.** *ἔελθήεις*, *κτλ.*, 'I was unaware that you too were a sorcerer.' *καὶ σὺ*, 'you too,' that is, as well as so many others.

P. **87.** **2.** *ὁ δὲ αἰθῖς*, *κτλ.*, 'and he will again gnaw the sole-leather as he stretches it.' Martial, 9, 74, speaks of the same old habit of the shoemaker: *dentibus antiquas solitus producere pelles*. **7.** *κλέπτῃν*: cf. Dial. Mort. 6.

*Armed with the talismanic tail-feather, they visit the house of Simon, the nouveau-riche; of Gniphon, the usurer; and of Eucrates, the envied rich man.*

**29.** **18.** ἀντὶ δις.: v. above to 14. **19.** πάρεσμεν: treated as a verb of motion; so ἐπί with acc. Cf. our English 'I have been to New York.' **20.** τ. μετὰ τοῦτο, 'next.' Cf. Char. 7 (16, 15). **26.** ἀμαυράν τε καὶ διψ.: predicate; v. to Dream, 2. Cf. Tim. 14 (39, 25). **28.** κατέσκληκεν δλος, 'he's all shrivelled up.' Perfect of condition or state again.

P. **88.** **3.** οὐκοῦν: cf. Icarom., beginning. **5.** ἐκκαίδεκα: v. to Tim. 23 (44, 4). **9.** πολλῶ: G. 188, 2; H. 610, — ἢ πόθεν γάρ, 'for how else'; really elliptical, — 'or (how could it be otherwise) for whence,' etc. **10.** Τίβιος: a common slave name. **11.** ἐλλόβιον: ear-rings were common enough, as is shown by vases. Cf. Beck. Char. sc. xi. n. 6. **12.** δραχμῶν: G. 178; H. 578. — τὰμὰ . . . κακοδαίμονος: this becomes an iambic trimeter by writing it οὔτοι σπαθῶσι τὰμὰ τοῦ κακοδαίμονος. So Fr. writes. It is probably a quotation from some comic poet. Mik. may have transposed the τὰμὰ, however, for emphasis. — τ. κακοδαίμονος: appositive of ἐμά. G. 137, n. 1; H. 675, δ. **15.** πολλοὶ . . . μοι: this too seems likely to have been a quotation, as, by allowing καί to suffer crasis with the following word (so Fr. writes it), we have a trimeter. **21.** παρόντας: predicative. **24.** τίς οὗτος, κτλ.: cf. with Jacob, Molière, L'Avare, 4, 7: *Qui est-ce? arrête. Rends-moi mon argent. — Ah c'est moi.* — μὰ Δι', κτλ., 'no, 'tis only a pillar; it is well.' **26.** μή: Mik. is apprehensive lest he may have made some mistake at the recent counting. This feeling accounts for the use of μή. Cf. MT. 46, n. 5, c; G. 218, n. 3; H. 743, a, last part. **29.** ἂν λάβω τινά: an instance of aposiopesis (H. 883). Cf. Dial. Mort. 22, 3.

P. **89.** **30.** **5.** οὕτω, 'upon these terms.' **11.** Γνίφωνα: often used by L. as the name of a miser and skinflint. Cf. Tim. 58. **31.** **14.** καὶ αὐτόν, 'him too'; viz. as well as Simon. **16.** δν δέησει, κτλ.: for sentiment, cf. Char. 20; Tim. 15. **32.** **26.** πάντα, κτλ.: a delicate touch, which shows how perfectly L. understood the workings of the human heart. Even yet Mik. sees the splendors which were his in dream with a regretful eye. **27.** ἔτι γὰρ σὺ ὄνειρ., 'what! are you still dreaming of wealth?' See above to 5 (66, 29). ὄνειράττειν is used with an acc. only by late writers, as Polyb. 5, 108, 5; Plutarch, Mar. 46. Lucian elsewhere uses ὄνειροπολεῖν.

P. **90.** **33.** **4.** ἐθέλοις ἄν: G. 226, 2 b; H. 722. — καὶ τούτων, 'these things too.' **7.** ἀπολοίμην: G. 251, 1; H. 721, 1. **8.** πρότερον, 'first.' **13.** εἰσαῦθις, 'another time.'

# ICAROMENIPPUS.

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## INTRODUCTION.

THE object of this delightful piece of burlesque is to satirize the endless diversity of opinions upon physical and theological problems among the philosophical sects ; and, by a circumstantial matter-of-fact description, to present many popular notions of the gods in so humorously amusing a light as to make the entire Olympic theology appear ridiculous. It would seem highly probable that Lucian here records his own feelings of disappointment and disgust at the unsatisfactory nature of the teachings of the schools. The expressions of Menippus may, therefore, in the main be considered the sentiments of Lucian himself ; though in all probability much is said with the mask on, which Lucian in his own person would not in just this manner have uttered or sanctioned.

The title of the dialogue humorously blends Icarus with the name of the principal interlocutor. The reason of this becomes apparent in the early part of the colloquy, where Menippus asserts that he has been travelling through mid-air. As the flight of Menippus, however, was brilliantly successful, one wonders that the author did not choose Daedalus to furnish the first part of the compound ; but possibly he thought that the humorous effect of the name would be heightened by the very fact that its suggestion of disaster proves groundless.

About Menippus as an historical personage very little is known. Of Phoenician origin, he appears to have been in early life a slave ; and later to have devoted himself with much zeal, in theory at least, to the system of the great cynic, Diogenes. It is probable that he

lived in the first half of the third century before our era.\* He is said to have been cheated out of a fortune which he had amassed by money-lending, and in the fit of despair which ensued, to have hanged himself. He treated with such mockery and jesting everything that most men considered worthy of serious regard in life that he gained the name of the 'earnest jester,' or 'jester with serious concerns' (*σπουδογέλοιος*). He published many books permeated with this mocking, satiric spirit. These were so popular that they were adopted as the model for his satiric writings by the great Roman littérateur, M. Terentius Varro, who gave the world a great number of books, in which prose and verse, Greek and Latin, were capriciously mingled, under the title 'Menippic Satires.'† None of the works of Menippus have survived; so it is impossible to say whether Lucian fairly represents the spirit of the great scorner. Lucian, at all events, was fond of looking at the world through the eyes of this old cynic. Not only is he the chief character in the present dialogue, but also of one which bears his simple name, in which he is represented as descending to Hades for advice; while he appears in fully a third of the Dialogues of the Dead. In these latter, in fact, he plays so extensive a rôle that he might almost be called their hero. In them he everywhere mocks and ridicules the purposes and pursuits of men; and finds vast amusement in the lamentations of those who were once great in the world, but whom the mighty leveller Death has stripped of all importance, and made simple units in the indistinguishable herd.

A brief summary of the dialogue may be given in the following words. A friend overhears Menippus recounting to himself the events of a journey in which the names of the heavenly bodies are heard; is astonished, and asks him what he is maundering about. Menippus assures him that he is in his sober senses, and has just returned from a trip among the stars. The curiosity of his auditor is raised to the highest pitch; and Menippus seeks to satisfy this by a detailed narrative of his recent experiences and the causes which led to them. No sooner had he begun to examine life, he

\* See Zeller, 'Socrates and the Socratic Schools,' ch. xiii.

† For Varro and his *Saturae Menippeae*, v. Teuffel, Hist. of Rom. Lit. 164 ff.

says, than he reached the conviction of the frivolity of human pursuits and ambitions. He cut himself loose from them, and devoted himself to the study and contemplation of the universe. He soon became involved in difficulties, from which his unaided efforts saw no way of escape. He betook himself, therefore, to the philosophers; but their views were so various and conflicting that his confusion was only increased. He lost all hope of finding satisfactory illumination upon earth; and conceived the idea of ascending to heaven, where a little chat with Zeus, he thought, would set him quite right. So he provided himself with wings; practised flying till he became an adept in the art; and then set boldly out for the celestial court. By the time he reached the moon he found himself so exhausted that it was necessary for him to tarry a while and rest. He caught sight of the far-off world; and by a simple process his eyesight was so sharpened that he beheld even men and their private lives. As he was about to set forward on his journey, Luna herself appeared, and charged him with a complaint against the saucy philosophers to carry to Zeus. After a three days' flight the gate of heaven was reached; and on his knocking he was shown in, trembling in every limb, by Hermes. The gods were filled with consternation at beholding a mortal within their very stronghold. Zeus sternly demanded an explanation, which he was not slow to give. Thereupon, his majestic features relaxing, Zeus bade him be welcome in heaven for that day; on the morrow his business should receive attention. Till the hour for the banquet he attended Zeus about his daily offices; engaging in much conversation with that august personage, but curiously enough forgetting the speculative doubts and difficulties for a solution of which he had made such a hazardous voyage. He enjoyed a seat at the table of the gods that evening, and retired somewhat exhilarated. The next morning a council of the gods was held, and a sweeping measure of vengeance against the philosophers was hurried through. He was made the bearer of this to the world; but his wings were taken off, and he was brought back to earth by Hermes. He is now on the way to announce his tidings to the philosophers.

The dialogue has not the same high degree of finish which

characterizes our previous selections. It reminds one rather of the colloquies of Cicero, where, as soon as the discussion is fairly begun, the dialogue all but disappears. But the narrative flows on without a break, in the easiest, most graceful manner, abounding in delicate hits and clever incidents, and suffused with the most delightful humor. The shafts of satire are winged with rollicking laughter. Especially agreeable is the naive precision with which his equipment for the aerial jaunt is described. One is reminded of the remarkable manner in which M. Jules Verne has laid the science of the nineteenth century under contribution in the production of such marvellous tales as his 'Journey to the Moon.' Taken as a whole, there is perhaps no other of Lucian's productions that shows a finer fancy or greater ease and originality of invention.

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## NOTES.

*Menippus is overheard recounting the incidents of a strange journey; about which his friend inquires, and he offers explanation.*

P. 91. 1. 1. οὐκοῦν: points to previous thought, here unexpressed. We break right into the midst of the soliloquy. Cf. Cock, 29 (88, 3). 2. μέχρι πρὸς: like ἄχρι πρὸς, Dream, 15 (8, 6). — ἡμῖν: G. 184, 3, n. 4; H. 598, b. 3. τοῦντεῦθεν, 'the way from there.' 4. που, 'about.' Much the same as ὧς with a numeral. 6. καὶ ταῦτα: summarizes τὸ δ' ἀπὸ τούτου . . . Διός. — γένοιτ' ἄν: condition for this is implied in εὐζώνῳ. G. 226, 1; MT. 52, 1; H. 751. 8. τί ταῦτα, κτλ., 'in the name of the Graces, Menippus, what is that astronomizing and road-measuring, so to say (πως), that you are at there by yourself?' 10. ἡλίους . . . ὑποξενίζοντος, 'talking in a strange fashion about suns and moons, and further even about these common terms, — some sort of day's journeys and parasangs.' 11. τινας, 'a sort of,' — they can't be the real, for you are speaking of celestial, not terrestrial affairs. 12. ὑποξενίζοντος: ὑπό has its usual diminutive force in this word; ξενίζω is to do anything in a strange or unusual manner. Cf. Cock, 18 (78, 4). Here the friend



is astounded at the strange fashion in which M. speaks in the same breath of suns and moons and stations and parasangs. **14.** τὸ κεφάλαιον, 'the chief incidents.' **16.** καθάπερ οἱ Φοίνικες: for they were the most famous of ancient navigators.

P. **92.** **1.** μακρόν τινα, κτλ., 'a pretty long dream you are telling me if,' etc. For this constr., v. to Dream, 1 to ταχεῖάν τινα. **2.** κατακοιμηθεῖς: used transitively, as in Cock, 6 (68, 8). For syntax, v. G. 279, 4; H. 801. **2.** **8.** καὶ μήν, 'and yet'; i. e. however strange you think it. So we can translate, 'yes, sure enough.' — παρ' . . . Διός, 'from the far-famed mighty Zeus himself.' For ἐκεῖνος, v. Dream, 8, for πάνυ, cf. X. Mem. 3, 5, 1. **13.** γεννητὸς αὐ. κ. ἐπ. ὦν, 'child of the earth that I am.' **14.** ἵνα . . . εἴπω: as in Dream, 5. **15.** τ. Οὐρ. ἐνί, 'one of Heaven's citizens.' Cf. Il. 1, 570, and *passim*. **16.** εἰ δοκεῖ, 'if you please.' **18.** τὰ μ. γ. ἀ. τ. ὄψιν, 'for so far as your looks are concerned.' For τὰ, v. G. 160, 1; H. 549. **19.** ἐκείνῳ τ. Φρυγί, 'the famous Phrygian'; viz. Ganymede, who was so remarkable for his beauty that he was carried off by Zeus to heaven to serve as cupbearer to the immortals. Cf. Dial. Deor. 4 and 5. **20.** οἰνοχοήσοντα: G. 277, 3; H. 789, *d.* — που, 'perhaps.' — πρὸς = ὑπό, as often. **22.** σκώπτων: G. 280, n. 1; H. 797. **24.** οὐδὲν ἐδέησέ μοι, 'I had no need.' G. 172, 2, n. 2. **26.** οἰκέα, κτλ., 'I had wings of my own.' **27.** τοῦτο μὲν, κτλ., 'this you now say goes ahead of even Daedalus himself, if, besides all else, you unbeknown to us were transformed into a hawk or a jackdaw.' For Daedalus and Icarus, v. Cock, 23.

P. **93.** **1.** ὀρθῶς, κτλ., 'right, my friend; you hit the mark in your conjecture.' For ἀπὸ σκοποῦ, 'wide of the mark,' cf. X. Symp. 2, 10. **2.** σόφισμα, 'device.' — τ. πτερῶν: gen. of connection. H. 563. **3.** καὶ αὐ. ἐμῆχ., 'I too put into execution.' **3.** **4.** εἶτα: v. to Cock, 2 (63, 10). 'Weren't you *then* afraid,' etc. **5.** μὴ . . . ἀποδείξης: G. 218, last part; H. 743, with 740. — καὶ σὺ, 'you too'; i. e. as well as Icarus. — που τ. θαλάττης: G. 168; H. 589. Cf. Lat. *alicubi terrarum*. **6.** ἡμῖν: G. 184, 3; H. 597. **8.** ἄτε: v. to Tim. 21 (42, 28). **9.** ἐπειδή, κτλ., 'as soon as the wax melted before the sun, shed his feathers, and so of course fell to the earth.' **11.** ἡμῖν: v. above, 1 (91, 2). **12.** πῶς λέγεις; 'how say you?' 'how did you do it?' — οὐκ οἶδ' ὅπως, *nescio quomodo*; parenthetic. **13.** ἡρέμα, κτλ., 'you are bringing me by degrees to hold your narrative for true.' **15.** ὧδέ πως, 'about as follows.' **16.** γῦπα τ. καρτ. = γῦπα καρτερόν: part. gen. Cf. τέχνην τ. βαναύσων, Dream, 1. **17.** μᾶλλον δέ, *ac potius*. With

this the speaker suddenly breaks off from what he had begun to say, and adds, 'but if you have leisure, I will rather tell you my whole invention from the start.' *καί* intensive. Cf. Shakspeare's use of 'and' in *Lear*, 3, 2, song: 'He that has *and* a little tiny wit.' 19. *πάνυ μὲν οὖν*, 'do so, by all means.' — *σοι*: ethical. Cf. *Char.* 1 (11, 14). — *μετέωρός εἰμι*, 'I am carried to the clouds.' 21. *Φιλίου*: Zeus as god of friendship, — 'in the name of the god of friendship, do not stand by and see me suspended aloft by the ears somewhere in your narrative.' With this meaning of *περίδης*, cf. *Char.* 1 (11, 3).

*Menippus begins his narrative: When he attempted to understand the universe many things perplexed and puzzled him; whereupon he betook himself to the philosophers, whom he found strangely at variance upon fundamental principles.*

4. 24. *ἄκουε, κτλ.*, 'well, then, listen, for it does not look civil to leave a friend open-mouthed with curiosity, and that too,' etc. 26. *ἐγὼ γάρ, κτλ.*, 'as soon as I began to discover, by scrutinizing life, that,' etc. Notice the force of the imperfect. — *γάρ*: v. to Cock, 12 (71, 29). 27. *τὰ κατὰ τ. βίον*: cf. *τὰ ἐν τ. βίῳ*, *Char.* 1. — *γελοῖα*: predicate of *τ. ἀνθρώπινα*. 29. *λέγω*, 'I mean.' 30. *καταφρονήσας, κτλ.*, 'I felt contempt for them; and conceiving that the effort expended in such pursuits resulted in lack of time for what is really worth one's effort, I strove to lift up my gaze and gain a view of the universe.'

P. 94. 3. *πολλήν τινα παρ. τ. ἀπορ.*, 'afforded me no slight perplexity.' *πολλήν τινα* as above, 1, *μικρόν τινα*. 4. *τ. σοφῶν*, 'the philosophers,' 'savants.' 5. *κόσμος, mundus*, 'the world'; the ordered universe, as opposed to chaos. 7. *κατὰ μέρος*, 'in detail.' 9. *τοῖς τε, κτλ.*, 'I saw the stars scattered at random (*ὥς ἔτυχε*) about the heaven.' *οὐρανοῦ* partitive, dependent upon *ὥς ἔτυχε*. 10. *τί ποτε ἦν ἄρα*, 'what in the world it really (*ἔρα*) was.' For *ποτε*, v. *Char.* 9 (18, 5). 13. *τ. πολυειδές, κτλ.*, 'the variety of its phases, I held, pointed to a quite inexplicable cause.' 14. *οὐ μὴν ἀλλά*: elliptical expression, — 'not (simply this) indeed (is true), but,' or briefly, 'nay, more.' 17. *καὶ ταῦτα*: as above, in the first speech, — 'all these were beyond my conjecture and my guess.' 5. 22. *ὥς ἐνῆν, κτλ.*, 'so far as it was possible to determine by the austerity of their countenances, the sallowness of their skin, and the length of their beards.' One of Lucian's favorite thrusts at the affected appearance of the mountebank philosophers of the day. Cf. description of Thrasycles, *Tim.* 54, and of the philosopher in *Dial. Mort.*

10, 8. The popular judgment of individuals by non-essential external characteristics is at the same time broadly satirized. 27. τὸ μὲν, κτλ., 'paying part down at once.' 30. τ. ὅλων, 'the universe'; same as τὸ πᾶν.

P. 95. 1. τοσοῦτον: acc. with δέω, where Attic would require the gen. (cf. Cob. V. L. 261); not rare in late writers. Translate: 'so far were they, forsooth, from helping me out of my former ignorance, that,' etc. Lat. corresponding idiom, *tantum aberat ut . . . ut* (ἥσπερ). Cf. Nig. 26; Plat. Apol. 30 D. K. 477, c. 3. φέροντες: v. to Tim. 22 (43, 16). — ἀρχάς, κτλ.: technical philosophical terms, — 'first principles, finalities, atoms, spaces, matters, and ideas.' 5. ὁ δὲ . . . χαλεπώτατον: with this compare the common equivalent short idiom, as τὸ παραδόξατον, Char. 23 (30, 7). 6. μηδὲν — λέγοντες: part. is hypothetical; hence μηδέν, and not οὐδέν. — ἄτερος: distributive appositive. 11. περὶ τ. λόγων, 'in reference to these teachings.' Fr. corrects to τ. ὅλων, 'the universe,' as just above. One MS. gives τ. ὕντων. But the reading here given affords admirable sense.

*While ignorant of matters near at hand, the philosophers professed full knowledge of celestial phenomena, and discussed the origin of the world.*

6. 14. τὴν τε ἄλα., κτλ., 'their imposture and love of the marvellous in their teachings.' For sentiment, cf. Marcus Aurelius, I, 17, where he expresses great gratitude to the gods, that when his attention was directed to philosophy it had not been his fortune to busy himself with physical speculations (μετεωρολογικά). 15. πρῶτα μὲν: correlative, ἔπειτα δέ, at the beginning of § 7. 17. ἀλλ' οὐδέ, 'no, not even.' — ἐνιοι . . . ἀμβλυώττοντες: parenthetic; descriptive of a sub-class of δεδορκότες. 19. ἔφασκον: observe the iterative force of this and the fol. imperfects. 20. τοῖς ὑπὲρ τ. σέλ. ἐπεβάτ., 'they would expatiate (lit., set foot) upon the regions above the moon.' 23. εἰ τύχοι, 'should occasion demand'; about equal to 'for example.' A general past condition. 25. πηχῶν: G. 167, 5; H. 572, h. — τ. μέγεθος. G. 160, 1; H. 549. 26. ἐτόλμων, 'they would have the assurance.' 27. καταγράφοντες: this and fol. part. express means of περιμετροῦντες. Translate: 'and further, by drawing circles, and forming triangles upon triangles, and a sort of artificial spheres, give a complete measure, forsooth, of heaven itself.' περιμετροῦντες is the emendation of Fr. for the common ἐπιμετ. One MS. has ἀναμετ. Cf. Cob. V. L. 265. Sombdt. reads ἀναπλάττοντες, on pure conjecture, and changes ποικίλας to ποικίλλοντες.

Such spheres were made, acc. to Cicero (De Nat. Deor. 2, 34-5), by Posidonius and (Tusc. Disp. I, 25) by Archimedes. **30.** δῆθεν: ironical.

**P. 96. 7. 1.** πῶς οὐκ, 'how not' = 'assuredly.' **2.** τὸ . . . ἀποφαίνεσθαι, 'the fact that, in speaking of questions so obscure, they state no opinion as a mere conjecture,' etc. **4.** μηδεμίαν, κτλ., 'leave to others no chance to go beyond them, all but taking oath that,' etc. **6.** μύδρον . . . ἥλιον: this was the dictum of Anaxagoras. For full information upon the doctrines of the philosophers, which Lucian masses together in this and the following sections, consult Zeller, Ueberweg, Ritter, and the other historians of philosophy. — κατοικ. . . . σελήνην: likewise a belief of Anaxagoras. **7.** ὕδατοποτεῖν δὲ . . . διανέμοντος: a travesty of the teaching of Heraclitus, accepted later by the Stoics, that the sun and stars are renewed by vapors ascending from the earth. **8. 10.** τὴν—ἐναντιότητα: subject of the subordinate sentence, emphasized by making it the object of the main verb; prolepsis. — τ. λόγων, 'their teachings'; viz. that of the philosophers. **11.** ὁπόση: sc. ἐστίν. **12.** εἰ, 'whether.' — ἐν γειτόνων, 'related.' H. 509, b, β. **14.** εἰ γε τοῖς μὲν ἀγέν. τ. κ. ἀνώ. εἶναι δοκεῖ: this was the teaching of the Eleatic school. Parmenides, who flourished in the first half of the fifth century B.C., the successor of Xenophanes, founder of this school, says, in a passage preserved by Simplicius:

μόνος δ' ἔτι μῦθος ὁδοῖο  
λείπεται ὥς ἔστιν· ταύτη δ' ἐπὶ σήματ' ἔασι  
πολλὰ μάλ' ὥς ἀγένητον εἶν καὶ ἀνώλεθρόν ἐστιν,  
οὐλον, μουνόξενές τε καὶ ἀτρεμές ἥδ' ἀτέλεστον.

Cf. X. Mem. I, I, 14. **16.** δημιουργόν, 'creator,' 'fashioner.' Plato, in the Timaeus, gives a detailed account of how the universe was fashioned.

*Their strange and contradictory opinions about ideas, etc., and with reference to the number and character of the gods.*

**25.** τί δ', εἰ ἀκούσεις, κτλ., 'what should you say, my good sir, should you hear what they express concerning ideas and incorporeal existences,' etc. Ideas, according to Plato, were the eternal, formless antetypes after which all that the world contains were patterned. Cf. Vitar. Auct. 18, where Socrates, in answer to the question, τῆς δὲ σοφίας τί σοι τὸ κεφάλαιον, says: αἱ ἰδέαι καὶ τὰ τῶν ὄντων παραδείγματα· ὅποσα γὰρ δὴ ὄρᾳς, τὴν γῆν, τὰ ἐπὶ γῆς, τὸν οὐρανόν, τὴν θάλατταν, ἀπάντων τούτων εἰκόνες ἀφανεῖς ἐστᾶσιν ἔξω τῶν ὄλων. Cicero, Orat. 3: 'Has rerum formas appellat ideas . . . Plato easque gigni negat, et ait semper esse ac

*ratione et intelligentia contineri: cetera nasci, occidere, fluere, labi nec diutius esse uno et eodem statu.*' 28. τοῖς μὲν τέλει, κτλ.: the Pythagoreans and

Xenophanes held that the universe was unlimited; Heracleitus, that it was limited. It seems more likely, however, that Lucian uses τὸ πᾶν here, not so much in the sense of 'the universe,' as in that of 'the world,' which the Stoics regarded as limited, while Democritus and Epicurus held it to be unlimited. 30. οὐ μὴν ἀλλά: v. above to 4-(94, 14). — παμπόλους, κτλ.: the Atomists taught that there were innumerable worlds; while the Stoics, with Aristotle, maintained the unity of the world.

P. 97. 3. ἕτερος δέ τις: Heracleitus, whose dictum was πόλεμος πατὴρ πάντων, 'strife the father of all things.' 9. 5. καί: connect this with τί, equal to *tandem*, as in Dream, I, ὃ τι καί; or take it as emphasizing λέγειν. — ὅπου: cf. Tim. 2 (33, 7). — ἀριθμός: the Pythagorean philosophy taught that number is the essence of all things 6. κατὰ κυνῶν, κτλ.: allusion to Socrates, with whom such oaths were common. Cf. Vitar. Auct. 16. 8. θεοὺς ἀπελάσαντες, κτλ.: the Pythagoreans maintained the unity of God; as also did Xenophanes, who says:

εἷς θεὸς ἔν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος  
οὔτι δέμας θνητοῖσι ὁμοῖός, οὐδὲ νόημα.

12. διελόμενοι, κτλ., 'and making distinctions, they would call some particular one the first god, while to others they would assign the second and third rank of godhead.' This was the teaching of Plato and the Stoics. There was one supreme God, eternal, immutable; and gods created and transitory, who were manifestations of the one Godhead.

14. ἀσώματόν τι, κτλ., Plato and Aristotle taught that God is immaterial and without form; the Stoics, on the other hand, asserted that he 'can only be invested with reality when he has a material form.' ZELLER.

16. προνοεῖν τ. καθ' ἡμᾶς πραγ.: the question of Providence is the topic of Lucian's very clever and amusing dialogue, 'Jupiter Tragoedus,'— admirably reproduced by Froude in 'Short Studies on Great Subjects,' third series, article 'Lucian.' A Stoic appears to defend, an Epicurean to oppose, the doctrine. 18. ἦσαν τινες οἱ . . . ἀφιέντες: the Epicureans. Tennyson, in the concluding stanza of 'The Lotos-Eaters,' gives a fine expression of this Epicurean doctrine:

'Let us swear an oath, and keep it with an equal mind,  
In the hollow Lotos-land to live and lie reclined  
On the hills like Gods together, careless of mankind.  
For they lie beside their nectar, and the bolts are hurl'd  
Far below them in the valleys, and the clouds are lightly curl'd  
Round their golden houses, girdled with the gleaming world:  
Where they smile in secret,' etc.

**19.** ἀπολύειν τ. λειτουργιῶν : persons were also exempted from performance of the ordinary liturgiae as a special mark of honor. These liturgiae were certain honorable services, such as furnishing the chorus for the dramatic exhibitions, required by the state of the wealthier citizens. Cf. Böckh. bk. 3, ch. 21 ff. **20.** οὐδὲν ὅτι μή : v. to Dream, 9 (5, 5). **21.** τ. κωμ. δορυφορήμασιν, 'like the retinue in the comedy'; viz. mutes, who take no active part in the play. Cf. De Hist. Conscr. 4. **22.** ξνιοι δέ, κτλ. : Diagoras of Melos was an out-and-out atheist; Protagoras was an agnostic. **23.** τ. ἀρχήν, 'at all.' Adverbial acc., frequent in neg. sentences.

*Menippus, confused and disgusted, loses hope of getting help from the Schools.*

*He determines upon a trip to heaven to consult Zeus; provides himself with wings, and practises flying.*

**10.** **26.** ἀπιστεῖν μὲν οὐκ ἐτόλμων : the antithetic thought to ἀπιστεῖν μὲν, 'I could not put full trust in them,' is implied in the οὐ μὴν, κτλ. **27.** οὐ μὴν εἶχόν γε, κτλ., 'yet I could discover no point in their doctrines which I could turn to and find undisputed, and in no regard overturned by another.' **28.** ὅποι τ. λόγων : v. above, 3 (93, 5). **30.** ὥστε δὴ . . . ἔπασχον, 'so, you see, I had just the experience of Homer's Odysseus.'

P. **98.** **1.** ἂν ὥρμησα : iterative use of ἂν. MT. 30, 2. 'I would be on the point,' etc. **3.** ἕτερος δέ, κτλ. : Od. 9, 302. **4.** ἀκούσασθαι : dependent upon ἀπεγίνωσκον. **6.** εἰ αὐτός, κτλ., 'if I could get wings somehow (πῶς) and ascend,' etc. **8.** μάλιστα μὲν . . . ἔπειτα δέ, 'more especially . . . and furthermore.' Cf. De Merced. Cond. 4; Soph. Oed. Tyr. 647 f. **10.** κανθάροις : cf. Ar. Peace, opening scene, where Tyrtaeus is preparing to ascend to heaven on the back of a beetle. At v. 129 f. he says to his daughter that it — viz. ὁ κάνθαρος —

ἐν τοῖσιν Αἰσώπου λόγοις ἐξευρέθη  
μόνος πετεινῶν εἰς θεοὺς ἀφικόμενος.

This play seems to have given Lucian many hints for this dialogue.

**11.** ἀποφαίνων τ. οὐρ., 'who represents heaven as accessible,' etc. Aesop's Fables, No. 184 (Teubner edition), says simply : κἀμηλος θεασαμένη ταῦρον ἐπὶ τοῖς κέρασιν ἀγαλλόμενον, φθονήσασα αὐτῷ ἡβουλήθη καὶ αὐτὴ τῶν ὕσων ἐφικέσθαι. διὸ καὶ προσγενομένη πρὸς τὸν Δία τούτου ἐδέετο. **14.** διαρκέσαι : as also προχωρῆσαι, dependent upon a verb implied from καταφαίνεται. **15.** τάχα ἂν : G. 212, n.; H. 227. **20.** πρὸς ἄκροις, κτλ., 'at the tips of the long wing-feathers I arranged a sort of

handle for my hands, and practised myself at first by,' etc. **21.** ἐμαντοῦ: G. 171, 1; H. 574. **23.** ἀκροβατῶν, κτλ., 'skimming along on tiptoe at the same time that I moved my wings.' **27.** φέρων: v. to Tim. 22 (43, 16). **28.** θέατρον: on the south-eastern slope of the Acropolis, without roof, the seats cut in the hillside. For full description, see Donaldson's 'Theatre of the Greeks,' p. 249 ff. **11.** **28.** ὑψηλά: G. 159, n. 2; H. 547, c. **29.** ἐφρόνουν — ἐπετόμην: notice force of imperfect. — Πάρνηθος: well-known mountain of Attica, north of Athens. **30.** Ὑμηττοῦ: γ. Tim. 7 (35, 14). — Γερανείας: mountain between Corinth and Megara. The mountains mentioned just below are in the Peloponnesus: Pholoe between Arcadia and Elis; Erymanthus in north-western Arcadia, near the border; Taygetus in south-western Laconia.

*He sets out for heaven, and reaches the moon, where he stops to rest.*

P. 99. **3.** ἤδη δ' οὖν μοι, κτλ., 'now, therefore, that I had thoroughly practised the adventurous art, and had become a master in lofty flying, I no longer confined myself to attempts worthy only of nestlings,' etc. For μοι, v. G. 188, 3; H. 600. **7.** εὐθὺ τοῦ οὐρανοῦ, 'straight for heaven.' G. 182, 2; H. 589. **8.** μετὰ: adverb. **10.** νεφῶν: G. 174; H. 580. **11.** ἡσθόμην κάμ. ἐμαντοῦ, 'I felt myself tired,' 'felt exhausted.' Predicative part. For case, v. G. 171, 2; H. 576. **14.** ὥσπερ ὁ τ. Ὀμήρου Ζεὺς: cf. Il. 13, 4 ff. **17.** εἰ δόξειέ μοι, 'as I pleased.' **18.** ποικίλης τινός: v. to Dream, 1. **19.** ἡδονῆς: G. 172, 1; H. 575. **20.** λέγοις ἄν: v. to Cock, 5 (66, 21). **21.** ἵνα μηδέ, κτλ., 'in order that we may not be left in ignorance of your trip in even a single particular.' ἀποδημίας genitive of separation. **22.** σοι: dat. of the agent, as above, l. 3. — καὶ ὁδοῦ πάρεργον, 'even incidentally'; lit., 'even as a side issue of the trip.' Cf. Eur. El. 509. **27.** διόπερ, κτλ., 'wherefore ascend in thought to the moon as well as you can, join me in my trip, and gaze with me,' etc. **12.** **30.** μοι: ethical.

*He catches sight of the earth, recognizing it by the Colossus of Rhodes; but all is dimly seen. In his distress, Empedocles appears, and directs him how he may sharpen his vision.*

P. 100. **1.** δόκει . . . ὁρᾶν, 'imagine that you see the earth as a very diminutive object.' **2.** ἐπὶ πολὺ ἡπόρουν, 'was a long time in doubt.' **4.** Ῥόδιον κολοσσόν: humorous in the last degree. The Colossus of Rhodes and the light-house on the island of Pharos more conspicuous

and distinctive than mountains and sea! The Colossus of Rhodes, celebrated as one of the seven wonders of the world, was the work of Chares, an artist who flourished near the end of the third cent. B.C. It was of bronze, over one hundred feet in height. An earthquake some half century after its erection cast it in fragments to the ground. The light-house mentioned stood in the harbor of Alexandria. It was the most famous structure of its kind in antiquity. Pharos, the name of the island, became a common designation for light-house. **7.** ὁ Ὠκεανός: v. to Char. 6 (15, 9). **8.** ἡρέμα . . . ὑποστίλβων, 'softly gleaming in the sunlight.' **9.** ἐπεὶ δέ, κτλ., 'when I had once fixed my gaze steadfastly upon it.' εἶσω is Sombdt.'s emendation for the common ἐς τὸ (ἀτενές), which is improbable, as ἀτενές is already an adverb. Fr. suggests ἐς αὐτήν, that is, τὴν γῆν. εἶσω has simply the adverbial force of εἰς, which is frequently used after verbs of seeing. Cf. Dial. Deor. 6, 2; Bis Acc. 27. **15.** ζείδωρος ἄρουρα: an Homeric expression. Cf. Il. 2, 548. **18.** ἐζήταις, 'were trying to find.' Conative imperfect. — ἐς βραχὺ συνεσ., 'contracted to brief extent.' **20.** τάχα ἂν . . . ὀρᾶν, 'you thought you would have taken it for something else.' **21.** Δυγκεύς: v. to Tim. 25 (44, 29). **22.** μικροῦ δεῖν: like ὀλίγου δεῖν, just below; v. Dream, 16 (8, 19). **13.** **24.** δ γάρ, κτλ., 'for what I ought by all means to have spoken, I neglected, I know not how, to mention.' **27.** ἄτε: v. to Tim. 21 (42, 28). **28.** μηκέτι: Lucian often so uses μή in causal participial clauses, where Attic would have οὐκ. **29.** πολλήν: v. to Char. 11 (20, 1).

P. **101.** **1.** Ἐμπεδοκλῆς: of Agrigentum; flourished about the middle of the fifth cent. B.C. He taught that all things come from four primitive elements. It is fabled of him that he brought his own life to an end by throwing himself into the crater of Aetna. (Cf. Matthew Arnold's dramatic poem, 'Empedocles on Aetna.') From there Lucian humorously has him thrown up to the moon. — ἀνθρακίας τις ἰδεῖν, 'a regular collier in appearance.' For ἰδεῖν, v. G. 261, 2; H. 767, a, second part. **3.** εἰρήσεται γάρ: v. to Tim. 26 (45, 10). **6.** οὔτις, κτλ.: Od. 16, 187. Words of Odysseus to Telemachus, after a touch from Athena's golden staff had restored to him his manly beauty. **7.** οὔτος = ille, 'the famous.' Cf. use of ἐκεῖνος, Dream, 8, and *passim*. **8.** φέρων: as above, 10 (98, 27). **10.** ἀεροβατῶν: Aristophanic word. Cf. Clouds, 225, where Socrates, aloft in some sort of hanging machine, pompously informs the clownish Strepsiades, who is gaping up at him in bewilderment, ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. The word implies a characterization of the cloudy superterrestrial speculations of the philoso-



phers. — τὰ πολλά: adverbial. 16. *κάν ταῖς, κτλ.*, 'and at the new moons I will gape at the moon three times, and pay thee my worship.' 17. *πρὸς τ. σελήνην*: persons in prayer turned toward the place where the divinity was believed to be, as the Moslems pray toward Mecca and the Jews of old toward Jerusalem. 18. *Ἐνδυμίωνα*: it is very graceful of Empedocles to swear by the favorite of Luna. 19. *χάριν*: G. 160, 2; H. 552. 20. *ὅ τι δράσας*, 'by what act.' 14. 22. *τὴν ἀχλύν, κτλ.*: allusion to Il. 5, 127, quoted in Char. 7. 28. *τί δ' οὖν, κτλ.*, 'what connection is there, pray, between wing and eye?' 30. *τ. ἄλλων — ὀξυωπέστατος*: H. 586, c.

P. 102. 1. *τοῦτό ἐστιν, κτλ.*, 'that is the true-born king of birds, the eagle, that can unblinking face the rays of the sun.' For use of moods, v. G. 225; MT. 51. 3. *φασὶ ταῦτα*, 'so they say.' G. 134, n. 1, b; H. 504, c. 6. *ἡμιτελής*, 'half-equipped.' 7. *ἀλλ' ὅικα τ. νόθοις ἐκ. κ. ἀποκηρύκτοις*, 'but I resemble the bastard and disinherited eaglets.' It was a common belief that eagles tested their young, and those which could not gaze unblinking at the sun were disowned (*ἀποκήρυκτοι*) as not genuine (*νόθοι*). According to Aristotle, Hist. Animal. 9, 41, the royal eagle drives its eaglets from the nest as soon as they can fly, while the common eagle takes no pains with the training of its young. Both these facts were probably known to the Greeks in general; but as they did not distinguish between the two varieties of eagles, this myth was invented, as Wieland thinks, to account for the dissimilarity of treatment of the young in observed cases. 8. *πára*: for *πάρεστιν*. 9. *ἢν γὰρ . . . ἔση*, 'if you will rise a little, and, without moving the vulture's wing, will flap the other only, you will become sharp-sighted in your right eye, in accordance with the law of that wing.' That Lucian is here humorously satirizing the superstitious notions of the day, prevalent among even the better educated classes, with reference to the pretended occult sympathies and latent properties of nature, may be seen by reading his witty dialogue, the Philopseudes. In the seventh section a philosopher gravely recommends his friend to apply to his gouty foot the tooth of a weasel picked from the ground with his left hand, and wrapped in a bit of fresh lion skin. The lion skin is efficacious, as the lion is so powerful upon his feet! The mysterious mummery resorted to by children to rid their hands of warts is one relic of this sort of absurdity remaining in modern life. 13. *τὸν γὰρ ἕτερον, κτλ.*, 'for it is an impossibility that the other eye, inasmuch as it belongs to the inferior side, should not be very obtuse.' For the inf, v. G. 261, 1; MT. 92, 1, n. 2; H. 767. For

the negatives, v. G. 283, 7; H. 847. **15.** ἄλῃς: sc. ἔσται, thus giving a vivid apodosis, as in Dream, 8 (4, 23). **16.** ἀετῶδες βλέπτοι: cf. Tim. 54 (59, 5). — οὐδὲν γάρ, κτλ., 'for it would be nothing less,' viz. than artisans do; or more freely, — 'I shall not suffer because of that, for I think I have often observed that artisans,' etc. **19.** ἀπευθύνοντας: ind. disc. G. 280. **21.** ὁ δὲ κατ', κτλ., 'he, gradually vanishing from my sight, was little by little dissolved in smoke.' Notice force of ὑπό in ἐπανιών.

*With his quickened eyesight he sees cities, men, — ay, even men's private lives.*

**15. 25.** ἰώρων σαφῶς τ. πόλεις, κτλ.: with what immediately follows, cf. Charon, — what, in company with Hermes, he saw from his 'specular mount.' **28.** Πτολεμαῖον: Ptolemy II., Philadelphus (reigned in Egypt 285–247 B.C.). He was married first to Arsinoë, daughter of Lysimachus; but he banished her, and in 279 married his own sister Arsinoë, widow of Lysimachus. **29.** Λυσιμάχῳ: one of the generals of Alexander; later, the king of Thrace. His wife Arsinoë, just mentioned, charged his eldest son (by a former marriage), Agathocles, of plotting against his throne, whereupon the young man was put to death. **30.** Ἀντίοχον . . . μητρὶν: cf. De Syria Dea, 17–18, where a full account is given. Antiochus, son of Seleucus, founder of the Syrian monarchy, became greatly enamored of his youthful stepmother, Stratonice. The hopelessness of his passion brought him nigh to death, when his father learned the cause of his failing health, and gave him Stratonice to wife, making him at the same time king of the provinces beyond the Euphrates. Lucian distorts the facts here by implying that there was a secret (διανεύοντα λάθρα) understanding between the queen and her stepson.

P. **103.** **1.** Θετταλὸν Ἀλέξανδρον: tyrant of Pherae, who in 357 B.C. was slain by his wife Thebe and her three brothers; so this event was more than a half-century before the other incidents just mentioned. **2.** Ἀντίγονον: what Antigonus is intended we have no means of determining. The same may be said also of Attalus, Arsaces, Arbaces, and Spatinus, who are immediately mentioned. Wieland thinks that Lucian here, as often, had some picture in mind as he wrote the description. **8.** τ. ποδός: G. 171, 1; H. 574, δ, last part. **11.** μοιχεύοντας, κτλ.: these parts are all used indefinitely, and stand in apposition with γιγνόμενα, 'people indulging in licentiousness,' etc. **16. 15.** τ. ἰδιωτῶν,

'the common people.' Cf. Char. 4 (13, 22). **16.** Ἑρμόδωρον: nothing further is known of this person and the others here mentioned; probably they were notorious contemporaries of Lucian. **19.** Ἀσκληπιδίου: sc. νεώς. G. 141, n. 4; H. 509. *δ*, *β*. **23.** ὅλως, κτλ., 'in a word, it was a pretty changeful and diversified spectacle.' **25.** καλῶς εἶχε: v. to Char. 1 (11, 5). **26.** οὐ τ. τυχοῦσαν, 'not the ordinary'; i.e. 'extraordinary.' Cf. Fugit. 19; also X. Mem. 3, 11, 4. **27.** παρεσχῆσθαι: mid., as below, 29; and Cock, 13 (73, 18). **29.** ὅπου: causal, — 'as it was laborious even to observe them.' Cf. Tim. 2 (33, 7).

*Human life appeared like the scenes depicted on Homer's shield; or like a vast chorus in which each sang and danced a different measure. Indeed, all was laughable; even the cities were no more than ant-hills.*

**P. 104. 1.** οἳά φησιν Ὅμηρος: Il. 18, 490 ff. **4.** ἐν γειτόνων: sc. οἴκοις; as above, 8 (96, 12). **6.** ἄν: iterative. G. 206; H. 704. — **Γέτας:** a Thracian people, known to the Romans as Daci. **7.** Σκύθας: a nomad people, north of the Euxine. Herodotus, in the first part of his fourth book, gives an interesting account of them. Cf. Aesch. Prom. 728 ff. **9.** Αἰγυπτίους, κτλ.: Lucian gives, in a single word, a humorous characterization of five celebrated nations, as though the particular here mentioned were the most distinctive peculiarity. The agriculture of the Egyptians; the trafficking of the Phoenicians; the freebootery of the Cilicians; the flogging of the Spartans; the litigiousness of the Athenians! **10.** ὁ Λάκων ἐμαστιγοῦτο: cf. Anach. 38. Reference is had to the frightful flogging inflicted upon boys at the altar of Artemis to inure them to the patient bearing of extreme torture. Cf. Grote, pt. 2, ch. vi. **11.** ὁ Ἀθηναῖος ἐδικάζετο: a standing joke against the Athenians. Cf. Ar. Clouds, 206 ff., where the scholar shows the curious Strepsiades a map, and points out Athens to him. He looks at it with an incredulous stare, and after a moment says he does not believe it, — ἐπεὶ δικαστὰς οὐχ ὥρῳ καθημένους. The Wasps is a satire throughout upon this Athenian characteristic. **17. 12.** ὑπὸ τ. αὐ. χρόνον, *sub idem tempus*. — ὥρα σοι, κτλ., 'you can easily (ὥρα) imagine about what sort of medley,' etc. With ὥρα cf. καιρός, Char. 18 (26, 11). **14.** ὥσπερ ἄν: sc. εἴη. **15.** μᾶλλον δέ, 'or rather.' — ἔπειτα: v. to Tim. 16 (40, 17). **16.** τὴν συνφδίαν . . . μέλος, 'to pay no attention to the harmony, but to sing every one a separate song.' **19.** ἄρα ἐνθυμῇ, 'can you imagine,' etc. For ἄρα, v. K. 587, 14. **25.** οὐ μόνον, κτλ., 'for not only are their utterances inharmonious, but the positions they assume are unlike and

their movements contrary, and their intentions are never in accord,' etc. The imagery borrowed from the dramatic chorus, where the dances and evolutions were almost as important as the choral odes. **26. τ. σχήματα**: the varying positions assumed by the chorus in its dance. **28. ἄχρι ἄν — ἀπελάσῃ**: G. 239, 2; H. 758. **29. τοῦντεῦθεν, κτλ.**, 'then all alike become immediately (ἤδη) dumb, and sing no longer out of tune that confused and inharmonious song.'

**P. 105. 1. ἀλλ'**: with this word the narrative, interrupted by the brilliant comparison, is resumed. **2. θεάτρῳ**: with this, cf. Shakspeare, 'As You Like It,' 2, 7, 'All the world's a stage,' etc. **3. γελοῖα**: true to the Menippic character; for him everything upon the changeful stage of life a mere comedy, just worth a laugh. **18. 5. τοῖς μέγα φρονοῦσιν**, 'those who gave themselves airs.' — **ἐπί**: causal. **6. Σικυώνιον**: famous for its fertility. This also true of Oinoë and Acharnae, towns of Attica. — **ἡ Μαραθῶνος ἔχειν τὰ περὶ τ. Οἰνόην**, 'or own that part of Marathon lying about Oinoë.' **10. κατὰ λόγον, κτλ.**, 'Attica was a proportionately small part of that.' Cf. Cic. De Republica, 6, 16, where Scipio says that as he looked from the Milky Way, '*iam ipsa terra ita mihi parva visa est, ut me imperii nostri, quo quasi punctum eius attingimus paeniteret.*' And yet, though Greece looked so small to him, he had been able to see men and their lives. **13. Ἐπικουρείων ἀτόμων**: Epicurus borrowed his atomic theory from Leucippus and Democritus, who taught that all things are composed of empty space, and of certain simple, undervived, imperishable bodies of minute proportions, incapable of compression or division, which they called atoms. Cf. Lucretius, De Rerum Natura, bk. 1; and consult Zeller, 'Pre-Socratic Philosophy,' vol. ii. p. 207 ff. **15. Κυνουρίαν γῆν**: a small district on the border of Argolis and Laconia, in which lay the city Thyrea. It was long an apple of contention between Argives and Spartans, till finally the latter got possession of it. The battle here referred to is mentioned in Char. 24, on which see note. **16. περὶ ὅσου χωρίου**, 'for how small a territory.' **18. ἡμέρας**: G. 179, 1; H. 591. **19. εἴ τινα ἴδοιμι . . . ἂν ἐγέλων**: G. 225. ἔν as on preceding page with ἐώρων. **20. δακτυλίους**: v. to Cock, 12 (72, 12). **21. Πάγγαιον**: Macedonian mountain near the Thracian frontier, rich in gold and silver mines. **22. αὐτοῖς μετ.**, 'mines and all.' **19. 23. τῆς — θέας**: v. to Char. 13 (22, 15). **26. μυρμήκων ἀγοράν**: cf. Char. 15, where human life is compared to swarms of bees.

**P. 106. 1. κατὰ λόγον**: as just above. **4. καὶ μὲν**, 'and yet'; i.e. you have seen how ants swarm together, and are busy about their

petty concerns, 'and yet just like ant-hills were the cities with their people.' 9. **Μυρμιδόνας**: of course, not derived from **μύρμηξ**, but hometymous with it. Both are from a root *mar* or *mur*, meaning 'swarm.' Cf. Curtius, Grndz. p. 337. The myth here alluded to may be found in Ovid. Metam. 7, 627 ff. Aegina had been depopulated by a pestilence; and Aeacus, as he saw a swarm of ants at the roots of an oak, prayed Zeus, —

'totidem, pater optime, dixi,  
tu mihi da cives, et inania moenia reple.'

The night comes on. He retires betwixt hope and fear; has wonderful dreams that hosts are his; awakes, accusing the gods of lack of compassion; is startled by strange voices; arises, — goes forth. His dream is true:

'Adspicio, agnoscoque: adeunt, regemque salutant . . .  
Myrmidonasque voco, nec origine nomina fraudo.'

*He is setting forward from the moon when Selene herself appears, and charges him with a commission to Zeus. She is angry at the philosophers.*

**13. δώματ'**, κτλ.,: Il. I, 222. **20. 14. οὔπω — ἀνελήλ. καὶ ἡ Σελ. — φησίν**, 'I had not yet, etc., when,' etc. Co-ordination, where we subordinate. Cf. Dream, I. **15. οὕτως ὄναιο**, 'may you so prosper'; parenthetic. Cf. De Merced. Cond. 34. It is just about equivalent as an idiom to our 'please,' though it looks at the matter from a different stand-point. **16. λέγοις ἄν**: as above, II (99, 20). **19. ἀπέληκα — ἀκούουσα**, 'I am tired of hearing.' G. 279, 1; H. 800. With this complaint of the Moon, cf. Ar. Clouds, 607 ff. **22. τίς εἰμι, κτλ.**: for the various theories with reference to the moon, consult Zeller, 'Pre-Socrat. Phil.,' *passim*. **24. κατοικεῖσθαι με**: so Anaxagoras taught. — **κατόπτρου δίκην**, 'like a mirror.' G. 160, 2; H. 552. Cf. Ar. Clouds, 749 ff., where Strepsiades proposes, by the aid of a sorceress, to bring the moon down from the sky and shut it up in a case, — *ὥσπερ κάτοπτρον*. **27. τὸ φῶς αὐ. κλοπιμαῖον**: so Thales, Anaximenes, Pythagoras, et al.

**P. 107. 2. λίθον αὐ. εἰ. κ. μύδρον διάπυρον**: Anaxagoras taught that the sun was a 'glowing red-hot mass, or a stone.' Cf. Plat. Apol. 26 D. **21. 4. αὐτοῖς**: proleptic. — **νυκτῶν**: G. 179, 1; H. 591. **5. οἱ μεθ'**, κτλ., 'who by day are dignified and manly in looks, and in garb are modest, and by the unlearned are held in reverence.' — **ἀνδρώδεις . . . σεμνοί**: notice chiasm. Cf. Dream, 6. **7. ιδιωτῶν**: v. to Char. 4 (13, 22). **10. τ. ὑπὸ σ.κ. ἐκ. βίον**, 'the life of each

behind the scenes.' Cf. Philostr. Vit. Soph. 1, 9. The common reading is ἐπὶ σκηνῆς, 'upon the stage'; that is, the *acted* life, full of dissimulation, the sense here would require. ὑπὸ σκηνῆς is due to Sombdt., and seems more in harmony with the context. — κἄν τινα ἴδω . . . ἐνεκα-  
 λυψάμην: gen. condition, present time, with gnomic aor. in apodosis. G. 225, Rem. 11. μοιχεύοντα, κτλ.: predicative. Notice that such verbs as ὁράω take the part. in ind. disc. as above, ἀπευθύνοντας (102, 19), or the predic. as here. 14. βαθεὶ πώ. κ. ἄρ. ἐνασχη, 'behaving in a manner unbecoming their long beards and their "virtue."' For dat., v. G. 187; H. 605. 15. διασπαράττοντες: G. 279, 1; H. 798. 18. ἔν' . . . διέφυγον, 'in order to get beyond the range, if possible, of their impertinent tongues.' For διέφυγον, v. G. 216, 3; MT. 44, 3; H. 742. ἄν marks the attainment of the purpose as contingent. Even if circumstances were such that one could reasonably wish this, the consummation would be extremely doubtful. MT. 44, 3, n. 1; K. 553, A. 7. 19. μέμνησο: v. to Char. 7 (16, 8). 20. ὅτι μή: the late μή again. This combination frequent in Lucian. Consult Prof. Gildersleeve's article referred to in note to Dream, 1. 23. Στοάν: viz. the στοὰ ποικίλη in Athens, where Zeno taught. From this the Stoics took their name; here, of course, used of the sect. So too the Academy, the first teacher in which was Plato; while τ. ἐν τ. περιπάτοις διατριβάς refers to the Peripatetics, whose master, Aristotle, used to pace up and down along the avenues of shade trees (περίπατοι) of the Lyceum as he communed with his intimate disciples. Cf. Milton, Par. Reg. bk. 4:

' See there the olive grove of Academe,  
 Plato's retirement, where the Attic bird  
 Trills her thick-warbled notes the summer long; . . .  
 Lyceum there, and painted Stoa next.'

25. εἰρήνην ἄγοιμι: fol. by predic. part., just like παύομαι, with which it nearly agrees in meaning. 'So I could have a rest from their constant measurements of me.' 26. γεωμετρομένη: in strictness, only applicable to measurements of the earth; but used freely of the moon, just as we speak of the 'geography' of the heavens. 22. 29. ἐνθα, κτλ.: Od. 10, 98, where it is said of the land of the Laestrygonians.

*After a flight of three days he reaches heaven, and in much trepidation is shown by Hermes into the presence of the astonished gods, and at the demand of Zeus explains himself.*

P. 108. 1. τ. γῆν ἤδη ἀπέκρ., 'presently I lost sight of the earth.'  
 4. ὥς εἶχον, 'as I was.' Cf. Tim. 39 (51, 24). 5. ὥτε: v. to Tim.

21 (42, 28). — τὸν δὲ ἄετδν . . . Διί: allusion to the rape of Ganymede, in which Zeus figured as an eagle. Cf. Il. 20, 232 ff. 9. ἔκοπτον: cf. Ar. Peace, 179 ff., where Tyrtaeus reaches the mansion of Zeus, and inquires, τίς ἐν Διὸς θύραισιν; οὐκ ἀνοίξετε; and Hermes shows him in, and an interesting conversation takes place. 14. οὐδ' αὐτοῦς, κτλ., 'somewhat agitated as well as I; for the strangeness of my visit slightly (ἡσυχῇ) dismayed them.' 16. ὅσον οὐδέπω: ὅσον οὐ = μόνον οὐ. So the phrase here = 'all but at once'; i.e. 'in no long time.' 23. 18. δριμύ τε καὶ τιταν. εἰς ἐμέ ἀπιδών, 'Zeus gave me a frightfully piercing and Titan-like look, and said,' etc. Cf. Tim. 54 (59, 5). 20. τίς πόθεν, κτλ.: Od. 1, 170. Words used by Telemachus in addressing Athena. 21. μικροῦ μὲν ξέθανον, 'came within a little of fainting.' For μικροῦ, v. Dream, 6 (3, 22). 23. χρόνῳ δ' ἐμ. ἀναλ., 'recovering my self-possession after a moment.' 24. ἀνωθεν ἀρξάμενος, 'from the very beginning.' Cf. Dream, 15 (8, 6). 25. ὥς ἐπιθυμήσαιμι, 'how I desired.' G. 242, 1, b; H. 736. 29. μέχρι πρὸς: like ἔχρι πρὸς. Dream, 15 (8, 6).

*Zeus relaxes, and bids him accept the hospitality of heaven for that day. He attends Zeus as he despatches the routine duties of the day, enjoying much conversation with his august majesty.*

P. 109. 1. μικρὸν ἐπανεῖς τ. ὀφρύων, 'relaxing his brows somewhat.' G. 170, 1; H. 574, e. 2. Ὦτου κ. Ἐφιάλτου: v. to Char. 3. 3. ὅπου: as above, 16 (103, 29). 4. ἀλλὰ νῦν . . . καλοῦμεν, 'for to-day indeed we give you a cordial welcome to our feast, but,' etc. ἐπὶ ξενίᾳ is a solecism. Of one who invited a citizen, the expression ἐπὶ δεῖπνον καλεῖν was properly used; of one who invited a friend, ἐπὶ ξένια καλεῖν. Cf. Cob. V. L. 81. 7. τ. ἐπηκρ. τ. οὐρανοῦ, 'the best point in heaven for hearing.' 8. καθέζεσθαι: G. 261, 1; H. 767. 24. 10. πόσου: G. 178; H. 578. 11. καὶ εἰ σφόδρα, κτλ.: it is sublimely funny to hear Zeus vamping away about the weather! Evidently this is not alone a modern theme of conversation. — ἡμῶν: G. 171, 1; H. 574, b. 13. μετὰ: as above, 11 (99, 8). 14. τ. ἀπὸ Φειδίου, 'the descendants of Phidias,' or perhaps 'the scholars.' See to Dream, 8. 15. τ. Διάσια: v. to Tim. 7 (35, 23). 16. τ. Ὀλυμπίειον: the largest temple ever dedicated to Zeus. It stood to the southeast of the Acropolis, near the Ilissus. The work was begun by Peisistratus, and carried forward by his sons, but not brought to completion till after seven hundred years, when Hadrian finished it at public expense.

Sixteen of its columns are still standing,—the largest marble columns in Europe, their diameter being six and a half feet, and height over sixty feet. — **αὐτῷ**: G. 184, 3; H. 597. **17. Δωδώνη**: v. to Cock, 2. **22. παίζεις ἔχων**, 'you are joking, sir.' *ἔχων* so used conveys the idea of continuance, whatever the origin of the idiom may be. 'What you say is one long joke.' H. 788, *a*, last part; MT. 109, n. 8; K. 482, 13. Cf. Ar. Clouds, 131; Theocr. 14, 8. — **τὸ δὲ φιλόκαινον, κτλ.**, 'but I am well aware of their love of novelty,' etc. Cf. Acts of the Ap. 17, 21: 'Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ὑπακαίρουσιν ἢ λέγειν τι ἢ ἀκούειν καινότερον. **26. μέσται δὲ Διὸς . . . ἀγοραί**: from the beginning of the astronomical poem of Aratus of Soli, who flourished in the first half of the third cent. B.C. His poem was very popular. Cicero made a poetical translation of it when he was a young man. **28. Πίσσα**: an ancient city, not far from which the Olympian games were celebrated. **29. περίβλεπτοι πᾶσιν**: 'of universal fame.' Cf. Soph. Oed. Tyr. 8, *ὁ πᾶσι κλεινός*.

**P. 110. 2. Περγίμω κτλ.**,: one of the most famous temples of Aesculapius, god of healing, was near Pergamos. It was constantly thronged by the sick. Its priests dispensed drugs and acted as surgeons. **3. Βενδίδειον**: Bendis was a Thracian goddess, typifying the moon; in Greece sometimes identified with Persephone, but usually with Artemis. Her worship was early introduced into Attica, and a festival in her honor was celebrated yearly in the Piraeus. — **Ἀνουβίδειον**: Anubis was one of the lower divinities of Egypt, figured with a man's body and a dog's head. After the time of Augustus his worship seems to have found adherents in both Greece and Rome. **4. Ἀρτεμίσιον**: the famous temple of Artemis (Diana) at Ephesus. **9. ψυχροτέρους**, 'colder,' 'more frigid than Plato's laws';—because Plato's laws were for the ideal state, and never put in practice. **10. Χρυσίππου**: Chrysippus (flourished in the last half of the third cent. B.C.) was the successor of Cleanthes in the presidency of the Stoic school. He is called the second founder of Stoicism; especially distinguished for his critical acuteness and logical power. Consult Zeller, 'Stoics, Epicureans, and Sceptics.' Chrysippus flourished later than Menippus, so we have here a slight anachronism. **25. 13. θυρίδες δὲ ἦσαν ἐξῆς**: the humor of the following narrative begs description. **17. ἠύχοντο**: G. 134, n. 1, *δ*; H. 504, *c*. **18. τ. γῆς**: G. 182, 2; H. 589. — **διάφορα κ. ποικίλα**: G. 159, n. 2; H. 547, *c*. Cf. Dream, 14, first note, for way to translate. **20. γένοιτο**: G. 251, 1; H. 721, 1. **21. φῶναι**: this and fol. infs. in the same



construction as βασιλεύσαι. Cf. G. 270. 24. ἐπιβουλεύσας: G. 279, 4; H. 801. 25. στεφθῆναι τ. Ὀλύμπια: a sort of cognate object. After the analogy of νικῆσαι τ. Ὀλύμπια. Tim. 53 (59, 1). 30. ἀλλ' ἕτερον, κτλ., Il. 16, 250.

P. 111. 2. φέρων: v. to Tim. 22 (43, 16). 4. ἀποφυσῶν κάτω: Fritzsche suggests that this expression may throw light upon a not very well understood passage in Horace, Sat. 1, 1, 20:—

'Quid causae est, merito quin illis Jupiter ambas  
iratus buccas inflet, neque se fore posthac  
tam facilem dicat, votis ut praebeat aurem?'

Possibly both Horace and Lucian had in mind the expression of some comic Greek poet, who humorously described Zeus as 'puffing back' (ἀποφυσῶντα) unacceptable petitions. 7. οὐκ εἶχεν, κτλ., 'he couldn't decide which one of them he preferred to favor.' For opt., v. G. 243; H. 736. 8. ὥστε δῆ, κτλ., 'so, you see (δῆ), he had the well-known experience of the Academics, etc. The New Academy held that certainty is an impossibility; all one can attain is a high degree of probability. So there was always a degree of doubt and indecision in their minds, whence the likeness to the attitude of Zeus. 10. Πύρρων: of Elis, flourished in last quarter of third and first of second cent. B.C. He was the founder of the Sceptic philosophy. He taught that we can know nothing as to the nature of things. The true attitude of the wise man, therefore, is to suspend judgment. Consult Zeller, as just above. 26. 15. Ἑρμόδωρον: v. above, 16. 16. κληδόσι, κτλ., 'to give ear to presages, oracles, and auguries.' 26. ὄσον: Cf. Cock, 12 (72, 12).

*He is given a seat at the banquet of the gods; tastes nectar and ambrosia; enjoys the music; and goes to rest quite fuddled.*

P. 112. 27. 1. Πάνα: v. to Tim. 42 (53, 3). — Κορύβαντα: v. to Tim. 41 (52, 18). Cf. Deor. Concil. 9. — Ἀττιν: said to have been a Phrygian shepherd beloved by Cybele; worshipped along with her in her temples. 2. Σαβάζιον: also a Phrygian divinity, afterwards identified with Dionysus. All these were gods, the propriety of whose presence in the Olympic circle was at least doubtful. 3. ἄρτον, κτλ.: each divinity is gracefully described as contributing to the common feast something peculiarly appropriate to his office. Notice the chiasm, ἄρτον . . . οἶνον, and κρέα καὶ μύρτα. 6. ἀμβροσίας: G. 171, 2; H. 576. — ἡρέμα, 'on the sly.' 7. Γανυμήδης: v. above, 2 (92, 19). 8. εἰ θεάσαιο . . . ἂν — ἐνέχει: v. above, 18 (105, 19). 10. φέρων,

'quickly'; as just above, 25 (III, 2). — *ὥς "Ομηρός που λέγει :* Il. 5, 341. **12.** *σίτον . . . οἶνον :* chiasm. **13.** *τ. νέκταρος μεθύσκ ,* 'got fuddled on nectar.' Gen. of cause. **14.** *ῥιζονται σιτούμενοι τ. ἐκ τ. θ. καπνόν, κτλ. :* cf. Ar. Birds, 1515 ff., where the great distress of the gods is depicted, resulting from the building of Cloudcuckoo-town; for this prevented the savor and steam of sacrifice to ascend to the divine abodes. **15.** *αὐτῇ κνίσῃ,* 'savor and all.' **17.** *ἐν δὲ τῷ δείπνῳ, κτλ. :* burlesque of the feast of the gods, described by Homer at the end of Il. 1. **18.** *Σειληνός κόρ. ὠρχή.,* 'Silenus danced the cordax.' Silenus was the chief of the Satyrs, the constant companion of Dionysus. He is represented as a jolly, bald-headed, flat-nosed, round-bellied old fellow, usually intoxicated, and carrying a wine-skin plump as himself. He was famous for his dancing. In the Satyric drama he and his fellow-satyrs made the chorus. The cordax was an indecent, unseemly dance, with lewd motions and wanton gestures. 'Silenus danced the cancan' would convey to our sense what the expression here did to the Greek reader, — surely hardly a proper performance in the company of the great gods. **19.** *Ἡσιόδου Θεογονίας :* next to the Homeric poems, the most ancient monuments of Greek literature are the 'Theogony' and 'The Works and Days' of Hesiod. The Homeric poetry sang of the great days and heroic deeds of old; the Hesiodic of the realities of life. It was practical, didactic. The poem here mentioned gives an account of the origin and relationships of the gods. It sounds humorous enough to hear that the Muses themselves rely upon Hesiod and Pindar to furnish them forth with songs for the celestial banquet. **20.** *τ. πρώτην ᾠδὴν τ. ὕμ. τ. Πινδάρου :* for Pindar, v. Cock, 7. Some suppose that Lucian refers here to the first Olympic ode, the two first verses of which are quoted in Cock, and alluded to in Tim. 41. But we have here *ὕμνων*, not *ἐπινικίων*. Fr. shows it to be extremely probable that reference is had to the first of the actual hymns of Pindar, a quotation from which is given in Dem. Encom. 19 (a writing included among, but probably not belonging to, Lucian's). The nature of this, as shown by the fragment, was such that it is much more likely to have been cited in connection with the Theogony of Hesiod than such a poem as the first Olympic. **21.** *ὥς εἶχεν :* as above, 22 (108, 4). **22.** *ἱκανῶς ὑποβεβρεγμένοι,* 'pretty well soaked,' 'completely fuddled.' Cf. Cock, 8 (68, 27). **28.** **23.** *ἄλλοι μὲν, κτλ. :* Il. 2, first two verses; but in the second verse the Il. has *Δία* instead of *ἐμέ*.

*On the morrow an assembly of the gods is held. Zeus declaims against the philosophers, and a measure condemning them is determined upon. Menippus is charged with announcing this to them; then he is stripped of his wings, and brought back safe by Hermes to the earth.*

P. 113. 29. 2. παρέσχηται: v. to Cock, 13 (73, 18). 5. ἔγνων, 'I have determined.' 6. γένος γάρ, κτλ., 'for there has recently appeared upon the surface of human life a set of men,' etc. 10. ἵνα καθ' Ὅμηρον εἴπω: v. to Dream, 5. Cf. Il. 18, 104, where Achilles uses these words of himself after the death of Patroclus. 13. οἱ μὲν . . . οἱ δέ: partitive apposition with οἱ τοι. — Στωϊκοὺς, κτλ.: the Stoics, the Academics, the Epicureans, and the Peripatetics were the four chief philosophical sects of the day. 15. ἄλλα: cognate acc., taking the place of preceding pred. accs. 16. ὄνομα, κτλ., 'hiding themselves behind the revered name of virtue,' etc. περιθέμενοι borrowed from putting on a mask. 17. τ. ὀφρύς, κτλ., 'they go about with elevated eyebrows and monstrous beards, concealing under a factitious exterior abominable morals.' 21. καταλειπόμενον, κτλ., 'what remains is a ridiculous little fellow,' etc. 22. ἑπτὰ δραχμῶν: this was probably the usual pay of the average stock actor of the day for each appearance. Cf. Böckh, bk. 1. ch. 21. 30. 26. τ. τε πολὺν ἄρ. τραγ., 'declaim in tragic style on the worn-out theme, virtue.' 27. τὰς τ. λόγ. ἀπορίας, 'subtleties of argument.' 28. καρτερίαν κ. σωφρ., 'patience and self-control.'

P. 114. 1. ὅσα μὲν, κτλ., 'to what excesses in eating and lechery they go.' 3. τὸ δ. δεινότατον: v. to Char. 23 (30, 7). 6. οὔτε ποτ', κτλ.: Il. 2, 202. 10. οὗτος αὐτῶν, κτλ., 'that one of them is thought to carry off the highest honors who has the loudest voice, the greatest impudence, and the least reluctance to utter blasphemies.' 31. 14. φῶμεν: G. 256; H. 720, c. 16. ὅτι: introduces direct quotation (G. 241, 2, n.), and is not to be translated. This description is especially applicable to the Cynics, who affected to despise all the amenities of civilized life. 20. Μῶμος: personification of mockery and fault-finding. Cf. Jup. Trag., where he plays a large rôle. Hesiod, Theog. 214, makes him the son of Night. 25. τοιαῦτα, κτλ., 'such, ye gods, are these creatures.' ἡμῶν ethical. 32. 28. μήτε ἐπιμελείσθαι, κτλ.: for this Epicurean doctrine, v. above, 9 (97, 18).

P. 115. 2. τ. βίον, 'the world.' Cf. Char. 15 (23, 14). 6. γένοιτ' ἄν: G. 226, 2, b; H. 722. This conclusion of the speech of Zeus reminds one of the similar endings to some of the orations of Demosthenes.

**33. 8. εἰπόντος ταῦτα, κτλ.,** 'by these words of Zeus the assembly was thrown into confusion.' On the plup., v. Dream, 3. **10. τὸ βάραθρον :** a chasm behind the Acropolis, into which criminals convicted on a capital charge were thrown. Cf. Ar. Clouds, 1450. — **ἐς τ. Τάρταρον :** cf. Il. 8, 13 ff.:

ἦ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡεροέντα  
τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·  
ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός  
τόσσον ἐνερθ' Ἰδίδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης.

**11. τοὺς Γίγαντας :** the fabled offspring of the blood-drops of Uranus which fell to earth. Cf. Keightley, Class. Myth. p. 231. **13. αὐτῇ διαλεκτικῇ,** 'logic and all.' **14. τό γε νῦν εἶναι,** 'for the time being.' **15. ἱερομηνία :** in the widest sense, any holy time, even though more than a month; here the four months of armistice are plainly the winter season, when the thunderbolt of Zeus is inactive. **19. ἡ καί, κτλ. :** Il. 1, 528, where Zeus gives the nod of promise to Thetis. **34. 24. Κυλλήνιος :** v. to Char. 1 (11, 18). **26. Κεραμεικόν :** one of the quarters of Athens. **28. Πουκίλη :** cf. above, 21 (107, 23).

# DIALOGUES OF THE GODS.



## INTRODUCTION.

THE popular religion had long ago ceased to exercise much influence or maintain much hold upon the hearts of the cultured classes. Philosophy had usurped the homage once paid to the gods of Olympus. But the ancient forms had been retained ; and in Lucian's time earnest efforts were put forth on the part of some to divert men's minds from the unsatisfying disputes of the philosophical sects to a sort of orthodox faith in the old religion. Against this artificial revival of mythologic faith Lucian strenuously opposed the influence of his clear and practical common sense and his tremendous powers of satire. In none of his writings is this seen to better advantage than in the Dialogues of the Gods.

In the composition of these he assumes, without question or cavil, the perfect truth of the traditional views of the gods as given in the scriptures of ancient Greece, — the Homeric and Hesiodic poems. The absurdities, inconsistencies, and immoralities are accepted as matter of history. He adds nothing to the popular legends and beliefs to make them more grotesque than they already were ; but he deprives them of the glamour of poetry in which they were usually presented, and gives them to us in a perfectly cold, colorless, matter-of-fact manner. He accomplishes this by allowing us to see the gods in their ordinary life, — in *négligé*, as it were, — and to overhear them as they discuss the every-day topics and scandals of Olympic life, or engage in private disputes or domestic brawls. If what we have been told of the lives and actions of the gods is true, then these scenes, with their jealousies and scandals, their paltry strifes and petty motives, are quite a

matter of course. The satire is of that fine sort which consists in putting yourself among the number of those who are to be satirized, and with naive innocence revealing the secret principles and motives of their actions. The reader is left to draw his own inference. In these dialogues the lesson is very plain, though nowhere stated. Can one reverence and worship beings with such weaknesses, such foibles, such scandalous and immoral lives?

As so many of the most damaging anecdotes of the gods had to do with their improper relationships with one another and with men, it is not surprising that these should play a large rôle in the Dialogues of the Gods. Many of the most powerful, therefore, are not altogether suitable for the class-room. The ones here chosen, out of the twenty-six which make up the number,\* afford a fair sample of their exceeding gracefulness of style and language, their perfect ease and naturalness of dialogue, their genial humor, and at the same time of that implication of satire which is their informing spirit.

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## NOTES.

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### 1. HEPHAESTUS AND APOLLO.

*Apollo entertains Hephaestus with an account of Hermes, the baby thief, and inventor of the cithara.*

P. 116. 1. 1. τὸ τῆς Μαίας βρέφος: Hermes. Already in the Odyssey Hermes is spoken of as the patron of theft. It is owing to his grace that Autolycus (Od. 19, 396) is so successful a thief. One should compare Horace, Car. 1, 10, where all Hermes's attributes are mentioned; and the Homeric hymn to Hermes, of which Shelley has a translation. Cf. also Cox's 'Tales of Anc. Greece.' 3. δηλοῖ ἤδη, κτλ., 'gives

\* Two others, Prometheus and Deorum Concilium, are really dialogues of the gods, but they are not included in the collection of that name.

evidence already that he is going to turn out something fine.' ἀποβησόμενον predicative part., agreeing with subj. of δηλοῦ. 6. Ἰαπετοῦ: one of the Titans, father of Prometheus. Cf. Hes. Theog. 507 ff. — 8σον ἐπὶ τῇ πανουργίᾳ, 'so far as roguery is concerned.' Cf. Jup. Trag. 21. 10. τούτου: connect with τὸ ξίφος. — ἐξέλικσε λαθόν: v. to Tim. 28 (46, 18). 2. 13. ταῦτα: sc. ἐποίησε. — ὁ μόνις ἔστηκε, 'who can barely stand alone.' 17. καὶ μὴν, 'nay but'; lit. 'and yet,' that is, '(I do not know,) and yet he has already paid me a visit.'

P. 117. 6. δξύχειρ, 'light-fingered.' 7. ἐκμελετήσας: masculine by synesis. H. 523. 3. 12. εἶτα μεταξὺ, κτλ., 'then, while he was being congratulated and Aphrodite was hugging him,' etc. 14. τ. Διὸς δὲ γελ. ἔτι, 'while Zeus was still laughing'; viz. because of his throwing Eros. 15. πολὺ: pred. Cf. Char. 11 (20, 1). 17. γοργόν τινα τ. παῖδα φῆς, 'he must be quite a prodigy, by your tale.' For τινα, v. to Dream, 1. 4. 20. χελώνην: Hermes invented the lyre, or rather cithara, as he returned from his theft of the cattle of Apollo. Cf. the Homeric hymn, 25 ff. 21. πήχεις γάρ, κτλ., 'for he fitted arms to it, and connected them with a bar, and then inserted pegs and placed a bridge underneath, and on it stretched seven strings,' etc. The πήχεις were the graceful curving arms extending from the sounding-board of the lyre; these were 'yoked' at the upper end by the ζυγόν, into which the pegs (κόλλοι, here the un-Attic κόλλαβοι), by which the strings were fastened and tightened, were inserted. The μαγὰς was the bridge, as in a modern guitar. 24. ὥς κάμῃ, κτλ., 'so that even I, who have long practised,' etc. Apollo, indeed, is said to have been so charmed with the playing of Hermes that he allowed him to keep the cattle he had stolen. 27. ἄχρι, 'clear to.' 28. κλέψων: G. 277, 3; H. 789, d. 29. ῥάβδον τ. πεπ., 'he has made himself a sort of staff,' etc. Hermes is always represented as carrying this winged wand. Cf. Verg. Aen. 4, 242 ff.:

'Tum virgam capit: hac animas ille evocat Orco  
pallentis, alias sub Tartara tristia mittit;  
dat somnos adimitque, et lumina morte resignat.'

P. 118. 1. παίγνιον εἶναι, 'for a plaything.' 2. τὴν πυράγραν: he is just going to say κλέψας, when Hephaestus interrupts him.

## 2. ZEUS, ASCLEPIUS, AND HERACLES.

*Zeus interferes in a quarrel between Asclepius and Heracles as to which should have the higher seat.*

**1. 6.** προκατακλίνεσθαί μου, 'sit above me.' Persons sat, or rather reclined, at table according to their rank. **8.** ὦ ἐμβρόντητε: v. to Tim. I (32, 3). Used here probably in both strict and derived signification. Zeus smote Asclepius with his bolt for having restored Glaucus to life, but at Apollo's request exalted him to the number of the gods. **9.** κατ' ἔλεον, 'out of compassion.' **11.** ἐπιλέλθαι — καταφλεγείς: an unusual combination in prose. Cf. Eurip. Bacch. 188. G. 280; K. 484, 11. — γάρ: v. to Char. II (19, 13). **12.** ἐν τῇ Οὔτῃ: a mountain in the extreme south of Thessaly, not far from Trachis. Here Heracles built his pyre, and ended his earthly career in flames. For the sufferings which led him to this, v. Ovid, Metam. bk. 9, and the last half of Sophocles's Trachiniae. **14.** ἡμῖν: G. 188, 3; H. 600. — ὅς, 'for I.' **16.** τ. βίον: v. to Char. 15 (23, 14). — θηρία καταγωνιζόμενος, κτλ.: allusion to the twelve labors, for which cf. 'Tales of Anc. Greece.' Cf. Soph. Trach. 1092 ff., where Heracles recounts how he

'Subdued by force the Nemean habitant,  
The lion, troubler of the flocks and herds,  
A monster none might war with nor approach;  
And that Lernaean hydra, and the host  
Of Kentaurs, all of double form, half-horse,  
Fearful, and fierce, and lawless, strong and proud,  
The beast of Erymanthos, and the dog  
Of Hades, with the triple head,  
A portent awful; and the dreaded shape  
Of that fierce serpent, and the dragon guard,  
That at the world's end watched the golden fruit.' — PLUMTRE.

P. **119.** **1.** ἐπιθήσειν; depends upon χρήσιμος; similar to δεινὸς λέγειν, etc. G. 261, 1; H. 767. Cob., V. L. 218, would substitute εἰς ἐπίθεσιν. — **τ. φαρμάκων:** partitive. G. 170, 1; H. 574, e. **2. 4.** ἀνήλθες ἡμίφλεκτος: while Heracles was burning, a cloud came down from heaven and carried him away to Olympus. **5.** χιτῶνος: the garment given him by Deianeira, steeped in the blood of the centaur Nessus. For a vivid description of the woes this brought him, see Soph. Trach. 759 ff. **7.** ἐδούλευσα, κτλ.: a reference to the three years' service of Heracles to Omphale, queen of Lydia. He lived here, late writers say, an effeminate life, attired as a woman, and spinning wool, and sometimes



reproved for his awkwardness in holding the distaff by a tap from the queen's slipper. **9.** ἄλλ' οὐδέ: cf. Icarom. 6 (95, 17). 'No, nor did I even fall into a fit of madness, and put children and wife to death.' In his madness he slew Megara and her children. **13.** ἐπὶ κεφαλῇ, 'headlong.' **14.** Παιῶνα: Homer represents him as the physician of the gods. Cf. Il. 5, 401 and 899. — τὸ κρανίον συντριβέντα: instead of acc. of specif., the gen. might have been used. Cf. Char. 5 (14, 24); Tim. 48 (56, 16). **16.** φημί: not seldom so placed after the imperative, as in English, to give it a certain emphasis. Cf. Dial. Mort. 22, 1. **19.** ἄτε καί, *utpote etiam*. See to Tim. 21 (42, 27).

### 3. APHRODITE AND EROS.

*Aphrodite learns from Eros why it is that Athena, the Muses, and Artemis are unaffected by him.*

P. 120. **1.** ἐπ' ἐκείνης, 'in her case.' **2.** ἡ δὲ — οἰστῶν: the torch, which no one could touch with impunity, and the arrows carried in a golden quiver, were the regular arms of Eros. — σὺ δὲ ἄτοξος εἰ καὶ ἄστοχος, 'and aim and arrow fail you.' A graceful repetition of what has already been said. **10.** ἀφώπλισας αὐ. κ. νενίκηκας, 'you disarmed him, and have him in subjection.' Notice the combination of tenses: the aor., of a simple, momentary past act; the perf., of the act and resultant condition, — 'you have subdued him, and kept him so.' K. 384, 2. **13.** ἄλλως: v. to Tim. 23 (43, 24). **18.** δριμύ: v. to Icarom. 23 (108, 18). **19.** πρόσωπόν τι, κτλ., 'a horrible head of some sort, with snakes for hair.' The Gorgon or Medusa head upon the shield of Athena. **20.** μορμολύττεται, 'gives me a scare.' Cf. Plato, Crito, 46 C. The Mormo was the bugbear of the Greek nursery. **2.** **23.** καὶ ταῦτα, 'and that too.' **24.** Μοῦσαι: cf. Anthol. Pal. 9, 39:

Ἄ Κύπρις Μοῦσαισι· κοράσια, τὰν Ἀφροδίταν  
τί μᾶτ', ἢ τὸν Ἑρῶν ὕμνιν ἐφοπλίσσεται.  
χαί Μοῦσαι ποτὶ Κύπριν· Ἄρει τὰ στωμύλα ταῦτα  
ἡμῖν δ' οὐ πέταται τοῦτο τὸ παιδάριον.

**25.** ἔξω βελῶν, 'out of range.' **28.** περὶ φδὴν ἔχουσι, 'are busy about their singing.' Cf. Saturn. 23, for same idiom; also X. Hell. 7, 4, 28. **29.** κηλούμενος ὑπὸ τ. μέλους, 'spell-bound by their song.'

P. 121. **3.** τὸ μὲν δλον: v. to Char. 2 (12, 6). **4.** εἶτα καί, κτλ.,

'then she has her own little private love affair besides.' For *ἔρωτα ἐρᾷ*, v. to Char. 11 (20, 5). **6.** *τίνος*: depends on *ἐρᾷ*. **7.** *αἰρεῖν τε, κτλ.*, 'both to catch them by pursuit and to bring them down with her bow.' The infs. depend upon *ἐρᾷ*, being explanatory of what has just been said. **8.** *καὶ ὅλως, κτλ.*, 'and to such a life she is wholly devoted,' 'she cares for nothing else.' **9.** *καίτοι*: v. to Tim. 34 (49, 8). **10.** *καὶ αὐτόν, et ipsum*. Eros is interrupted by Aphrodite just as he is about to say *ἐτόξευσα*.

#### 4. ARES AND HERMES.

*Ares expresses to Hermes no very reverent opinion of a certain boast once uttered by Zeus.*

**1.** **12.** *οἶα*: G. 159, n. 2; H. 547, c. **14.** *σειράν καθήσω*: allusion to Il. 8, 18 ff. Lucian often reminds Zeus of this famous bit of boasting. Cf. Jup. Conf. 4; Jup. Trag. 45. **15.** *κατασπᾶν βιάσεσθε*, 'will make every effort to draw me down.' This construction, with *βιάζεσθαι*, is of very rare occurrence. Cf. Thucyd. 7, 79. **17.** *εἰ θελήσαιμι . . . μετεωριῶ*: v. to Dream, 8 (4, 23). **20.** *καθ' ἓνα πάντων*, 'than all individually.' **22.** *ὑπερφέρειν*: sc. *αὐτόν*. — *καταπονήσκειν*: sc. *ἡμᾶς*.

P. 122. **2.** **1.** *εὐφήμεῖ*: v. to Char. 12 (21, 11). **2.** *μὴ καὶ τι, κτλ.*, 'lest with some evil too your nonsense may be fraught for us.' For *ἀπολαύσωμεν* and gen., v. to Tim. 2 (33, 1). **4.** *οἶε γάρ*, 'why, do you think,' etc. Cf. Tim. 24 (44, 13). **5.** *ἔχεμυθεῖν*: this word used by Jamblichus, besides Lucian. Found also in Cock, 2. **8.** *ὁ Πιοσειδῶν, κτλ.*: Il. 1, 399 ff. **10.** *παντοῖος ἦν δεδιώς*, 'left no stone unturned in his fright'; lit. 'was of every shape.' **11.** *καὶ ταῦτα τρεῖς ὄντας*, 'and that too though there were only three of them.' Acc. in agreement with *αὐτούς*, suppressed object of *δεδιώς*.

## DIALOGUES OF THE SEA-GODS.

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### INTRODUCTION.

THE fifteen brief Dialogues of the Sea-Gods do not differ essentially, in general scope or style of treatment, from the Dialogues of the Gods. The satiric motive, however, seems to be less pronounced; and many of them are evidently little more than graceful descriptions of mythologic events, especially of such as were favorite themes with the artists. As a whole, they are inferior in merit to the preceding class, — less interesting in their matter, less finished in their manner. But there are some among them — notably those here given — which betray the author's happiest mood and most charming touch.

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### NOTES.

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#### 1. CYCLOPS AND POSEIDON.

*Polyphemus complains to Poseidon of the woful injury and the wanton insult he had suffered from Odysseus.*

P. 123. 1. The story is drawn from the Odyssey, 9, 216-542; which compare, either in the original or in Butcher and Lang's translation. Cf. also Euripides's satyric drama, the Cyclops. 1. ὑπό, 'at the hands of.' 2. κοιμωμένω: sc. μοι. Dat. after ἐπιχειρήσας. 6. Οὐτιν: same as οὐτις, of course, in sense. Cf. Od. 9, 366 and 504; Eur. Cyc. 549 and

690 ff.; Ar. Wasps, 184 ff. — ἀπεκάλει, 'nicknamed.' 7. ξέω βέλους: like ξέω βέλων, Dial. Deor. 19, 2. 10. οὐδὲ πάνυ, κτλ., 'for he is no very courageous man.' Odysseus was more famous for his shrewdness, cunning, and practical wisdom. 2. 13. πολλούς τινας, 'quite a number.' — δῆλον ὅτι, 'of course'; parenthetic. 16. δένδρον: v. to Tim. 32 (48, 12). 17. ἐφάνησαν — πειρώμενοι: v. to Dream, 3 (2, 19). 18. ὥσπερ εἰκὸς ἦν, 'as was reasonable.'

P. 124. 1. ὄντας: causal. G. 277, 2; H. 789, c. 3. πιεῖν: G. 265; H. 765. — φάρμακόν τι, 'some kind of potion.' The potion was nothing but fine and fragrant old wine. 4. ἐπιβουλότατον δ. κ. ταρ., 'but most treacherous and maddening.' 5. περιφέρεσθαι, 'went spinning round.' 6. ἀνεστρέφετο, 'was turned upside down.' — οὐκέτι . . . ἤμην, 'I was no longer master of myself.' For ἐν ἑμῶν (sc. οἴκῳ), cf. Ar. Wasps, 642. G. 141, n. 4; H. 509, b, β; K. 431, i. ἤμην, mid. imperf. of εἰμί; rare, if found at all, in classic Attic. Cf. Veitch, p. 225. 9. ἀπ' ἐκείνου, κτλ., 'since then, you see (σοι), I have been blind.' For use of present, v. MT. 10, 1, n. 3; and cf. similar usage in Latin and German. σοι ethical; v. to Char. 1. 3. 11. βαθύν: sc. ὕπνον; cogn. acc. 12. μεταξύ: v. to Dream, 17. — οἶν, 'well.' Simply marks resumption of the real subject after the exclamation. 13. εἶ οἶδ' ὅτι: v. to Dream, 18. 17. ἐθήρων, 'I tried to catch.' G. 200, n. 2; H. 702. 18. ἐντειλάμενος τ. κριῶ, 'enjoining upon the ram what he was to do for me.' The speech of the Cyclops to his ram, Od. 9, 447 ff., implies nothing of this sort. But this representation of the Cyclops taking his ram into his confidence and making him his vice, implies a subtle characterization of the Caliban nature of the monster. 4. 20. ὑπ' ἐκείνους: v. Od. 9, 425 ff.; and the parody, Ar. Wasps, 180 ff. Odysseus bound the sheep together in triples, placing a man under the middle sheep in each case. The ram was held back till the last, and, clinging under his belly, Odysseus made his escape. 21. ἐπιβοήσασθαι ἐπ' αὐτόν, 'summoned to your assistance against him.' 28. οὐδὲ ὁ πατήρ, κτλ.: Od. 9, 525. When Odysseus uttered this reproach, Polyphemus prayed to Poseidon that Odysseus might never return home, or, if he did, it should be only after long and disastrous years and loss of all his friends, borne in a strange vessel, and to find trouble awaiting him. All this Poseidon brought about. 30. θάρρει, 'be of good cheer.'

## 2. POSEIDON AND ALPHEUS.

*Alpheus confides to Poseidon the story of his love for Arethusa.*

P. 125. 1. Alpheus was the name of a river of the Peloponnesus, which flows hard by Olympia, and falls into the Ionian Sea. Arethusa was a fountain springing up in the island Ortygia, a part of the city Syracuse. It was fabled that the waters of the river passed pure through the sea, and rose to the day again in the fountain. This legend is frequently made use of by the poets. Cf. e.g. Pindar, Nem. 1; Ovid, Metam. 5, last part; Verg. Aen. 3, 694 ff.; also Shelley's poem beginning 'Arethusa arose from her couch of snows.' For a pleasing version of the myth, v. Cox's 'Tales of Anc. Greece'; for its explanation, Keight. Class. Myth. p. 117f. 4. *μόνος τ. ἄλλων*, 'alone of all rivers.' Loosely spoken of as belonging to the class with which he is contrasted. Similar constructions not rare in English. Cf. Milton, Par. Lost, 4, 321 ff.:

'So hand in hand they passed, the loveliest pair  
That ever since in love's embraces met:  
Adam, the goodliest man of men since born  
His sons; the fairest of her daughters, Eve.'

6. *ἀναπαύεις σε. διαχ.*, 'find repose in mingling with the sea.' 7. *ξυνηστῶς*, 'maintaining your identity.' 9. *βύθιος ὑποδύς*, 'diving deep.' 10. *ἔοικας ἀνακύψειν* v. to Char. 6 (16, 3). 12. *ἔρωτικόν τι, κτλ.*, 'it is a love affair,' etc. 13. *ἡράσθης*: Dial. Mar. 6, gives an account of one of his amours. 18. *σοι*: ethical. — *ποῦ γῆς*: partitive. G. 168; H. 589. 2. 22. *διὰ καθαροῦ, κτλ.*, 'she bubbles up from a pure source, and her water lends beauty to the pebbles, shining above them bright as silver.' For the accuracy of this description, cf. Seneca, Consol. ad Marc. 17, and Quaest. Nat. 6, 8.

P. 126. 1. *ὥς ἀληθῶς*: v. to Dream, 10 (5, 29). 5. *αὐτὸς μὲν, κτλ.*, 'since you are an Arcadian, while she,' etc. 10. *ξυναναμίγνυσσιν, κτλ.*, 'mingle with the fountain, and become one stream.' Notice the change from singular to plural of the verbs.

## 3. PANOPE AND GALENE.

*Panope recounts to Galene how Eris with her golden apple disturbed the nuptials of Thetis.*

**1. 13.** Ἔρις: the goddess of discord; the only goddess not invited to the nuptials of Peleus and Thetis. She avenged herself as this dialogue shows. Cf. Tennyson's 'Oenone':

'I wish that somewhere in the ruined folds,  
Among the fragments tumbled from the glens,  
Or the dry thickets, I could meet with her,  
The Abominable, that uninvited came  
Into the fair Peleian banquet-hall,  
And cast the golden fruit upon the board,  
And bred this change, — that I might speak my mind,  
And tell her to her face how much I hate  
Her presence, hated both of gods and men.'

— ἐν Θερταλία: at this time the home of Peleus, who had been banished from Aegina by Aeacus. For account of the marriage-feast, cf. Catullus, 64.

— διότι μή: Attic would use οὐ. **16.** ἀκύμαντον . . . πέλαιος, 'to keep the sea meantime unruffled.' True to her name, Galene, which means 'calm'; just so Panope ('all-seeing') narrates what she has seen.

**18.** μή παροῦσα: G. 283, 4; H. 839. **20.** Ἀμφιτρίτης: the wife of Poseidon. **21.** παραπεμφθέντες, 'under the escort of.' The newly married pair were escorted to the bridal chamber by the father and mother of the bride. For the marriage customs, v. Beck. Char. Exc. sc. xii.

**24.** Ἀπόλλωνι: but Catullus, 64, 298 ff.:

'Inde pater divom sancta cum conjuge natisque  
advenit caelo, te solum, Phoebe, relinquens  
unigenamque simul cultricem montibus Idri.'

P. **127.** **3.** ἡ καλὴ λαβέτω, 'Let the Beauty take it;' or freely, 'For the Fairest.' **4.** ὥσπερ ἐξεπότηδες, 'as if of set purpose.' **2. 6.** ἐπέλεξατο, 'read.' This meaning unknown to Attic Greek, but found in Herodotus. **7.** ἡμεῖς ἀπεσιωπήσαμεν: the Nereids were very fair, but they had no chance in the presence of superior divinities. **8.** ἐκείνων: Hera, Aphrodite, and Athena. **10.** ἄχρι χειρών, 'to blows.' **14.** Πριάμου παῖδα: Paris. For the appearance of the three goddesses before Paris, and his decision, v. Dial. Deor. 20, where Lucian fairly outdoes himself. — δὲ οἶδέ, κτλ., 'for he, as a connoisseur of beauty, can determine what is more beautiful.'

## 4. DORIS AND THETIS.

*Thetis narrates to Doris the story of Danae, and joins with her in rescuing the exposed princess and her child.*

P. 128. 1. An oracle came to Acrisius that he was to die at the hand of his daughter's son. So, though she was very fair, he doomed her to perpetual virginity, and immured her in a brazen tower or subterranean chamber. But Zeus came to her in a golden shower, and a son was born. Mother and child Acrisius set afloat, thinking they would perish; but they were saved, and the oracle came true. Cf. Ovid, *Metam.* 4; Hor. *Car.* 3, 16; also Cox, as above, tales 'Danae' and 'Akrisios.' Read too, in Morris's 'Earthly Paradise,' 'The Doom of King Acrisius.' 8. καλίστην οὔσαν, 'though she was very fair.' 10. εἰπεῖν, κτλ., 'whether it is true I cannot say, but any way they say,' etc. 14. ἄγριός τις, 'a rather stern and jealous old man.' For τις, v. to Dream, 1. 2. 22. τῷ πάππῳ δεικνύουσα: cf. the similar act in Tennyson's 'Dora,' where the sight of the innocent child, however, softens the heart of the stern grand-sire. 30. Σέριφον: an island in the Aegean, south-east of Argolis, upon which tradition said Danae and her child were rescued.

## 5. ZEPHYR AND NOTUS.

*Zephyr describes to Notus the brave sight he has missed in not seeing Europa passing across the sea upon the white bull's back.*

P. 129. 1. 8. ἀφ' οὗ γέ εἰμι καὶ πνέω, 'since I have lived and blown.' For tense, cf. above, 1, 2 (124, 9). 10. τίνα ταύτην: v. to Char. 11 (19, 8). 11. τίνες, κτλ., 'who were they that formed the procession.' πέμπειν as used here like πομπεύειν. 12. ἡδίστου θεάμ. ἀπελ., 'you have lost an exquisite sight, the like of which you will never see again.' For gen., v. G. 174; H. 580. 13. ἄν — ἴδοις: G. 226, 2, b; H. 722. 15. ὅσα παράλια: explains μέρος, — 'so much of the country as lies along the sea.' 18. τὸν τ. Εὐρώπης πατέρα: Europa was the daughter of the Phoenician king Agenor. Her beauty was so great as to compel the love of Zeus. He appeared to her, as she was gathering flowers, in the shape of a beautiful white bull. Europa caressed the bull, crowned him with flowers, and finally mounted his back; whereupon he plunged into the sea and swam, carrying her away to Crete. There he resumed his own form. Cf. Theocr. 20; Moschus, 2; Ovid, *Metam.* 2,

last part; and see Keight. Clas. Myth., p. 403, for explanation of the myth.

**21.** μῶν : sc. διηγῆσει, — 'you are not going to tell that,' etc. — ἐκ πολλοῦ, 'this long time.' **23.** τὰ μετὰ ταῦτα, 'its consequences.'

P. **130.** **2.** **4.** λευκός τε, κτλ., 'for he was pure white, and his horns were gracefully curved, and his look mild.' Moschus, 2, 84, differs as to the color of the bull. He has:

δέμας ξανθόχροον.  
κύκλος δ' ἀργύφεος μέσσω μάρμαιρε μετώπῳ.

**6.** καὶ αὐτός, 'he too'; as well as they. **11.** τ. λαιῶ, κτλ. : cf. Ovid, Metam. 2, close :

'pavet haec, litusque ablata relictum  
respicit : et dextra cornum tenet; altera dorso  
imposita est; tremulae sinuantur flamine vestes.'

Compare also Tennyson's picture in 'The Palace of Art':

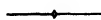
'Or sweet Europa's mantle blew unclasp'd,  
From off her shoulder backward borne :  
From one hand droop'd a crocus : one hand grasp'd  
The mild bull's golden horn.'

**3.** **14.** ἡδὺ τοῦτο θέαμα εἶδες : cf. Char. 5 (14, 30). Translate : 'twas a fine sight that, and a fond one, O Zephyr, you beheld, — Zeus swimming off with the loved one on his back.' In this sentence lurks the subtle satire of the piece. What a sight to behold Zeus, the great god, transformed into a bull because of an amour, and carrying off through the sea his inamorata upon his back! **20.** ἡμεῖς δὲ πάντες, κτλ., 'and we all held our breath, and followed in their train as simple spectators of what was going forward.' **22.** μικρὸν ἐκ τ. θαλ., 'slightly above the sea, so that sometimes they touched the water with the tips of their toes.' The vividness of the description makes it probable that Lucian had some famous picture of this event in mind as he wrote these words. Pictures of this have been found at Pompeii. **28.** καὶ εἴ τι . . . ἰδεῖν, 'and whatever else is not of frightful visage.' For ἰδεῖν, v. G. 261, 2; H. 767, a.

P. **131.** **2.** ἐπὶ πᾶσι, 'to crown all.' **4.** ἀνθὴ παντ. ἐπιπ. τ. νύμφῃ, 'showering the bride with blossoms of all sorts.' There seems to be here, as just above, ἡμένας δᾶδας φέροντες, an allusion to the bridal customs. The bride was taken to the bridegroom's house by torchlight, and, as she entered the doors, was showered with sweetmeats. See Beck. Char. Exc. to sc. xii. **4.** **7.** οὐκέτι ἐφαίνετο, 'disappeared.' **8.** ἀπῆγε — ἐς τὸ Δικ. ἄντρον : Lucian here violates the tradition which pointed out a plane-tree, under which, near by a fountain, Zeus was said to have declared his passion to the blushing Europa. **11.** διεκυμάλινον, 'began to ruffle with waves.' **12.** τῆς θέας : v. to Char. 13 (22, 15).



# DIALOGUES OF THE DEAD.



## INTRODUCTION.

NONE of Lucian's writings have enjoyed or deserved greater popularity than the thirty short pieces known as the Dialogues of the Dead.\* It is altogether probable that the conversations of Odysseus with various shades in Hades (imitated, it will be remembered, by Horace, Sat. II. 5) suggested to Lucian the idea of composing such dialogues. But they afforded him the suggestion only: all else is due to his own genius, and he may quite properly be called the originator of this style of compositions.

The general subject of these dialogues, as I have already had occasion to remark, is the same as that of the 'Charon,'—the vanity of human wishes, the futility of human purposes and pursuits. It was a happy thought to transfer the discussion of this question to the regions of the dead. There it could be carried on free from the preconceptions and prejudices which influence and color all thinking upon earth. In the republican equality which reigns in the nether world, human distinctions and earth-born greatness could be seen in their true light and estimated at their real worth. But Lucian's fondness for satire and mockery sometimes leads him into extremes, and prevents him from making a just distinction between the enduring objects and the worthy ends and aims of life, and those which are transitory and unworthy to attract our ambition or win our admiration and allegiance. And yet for the most part the pretences and humbugs of the world, the meanness of the fawning

\*From the similarity of treatment and scope, 'Cataplus, or the Tyrant,' might very well be classed with these dialogues; while 'Menippus, or the Oracle of the Dead,' is closely allied.

legacy-hunter, the cant and hypocrisy of charlatan and impostor, the shortsightedness and stupidity of those who place all their hopes in wealth and fame, in beauty and pleasure, are held up to our reprobation and scorn. Everywhere this thought forces itself upon us: the wealth and the wisdom of the world are only for a little while; then death comes whether we will or not, without regard for rich or poor, for good or bad, and strips us of all adventitious importance, and we pass empty-handed, naked, into the life beyond, where the resources of empires will not avail to give us precedence, but where we shall be counted for just what we are,—nothing more. The greater our pride of life, the more we are engrossed in the pursuit of its prizes, the more grievous the after-death equality will seem.

In point of style Lucian is everywhere at his best. The dialogue is in its finest, most finished state; while the indescribable graces of his racy humor, keen but delicate satire, piquant, unsparing mockery, pervade and permeate the whole. The charm and power of these dialogues have been such that they have found numerous imitators in modern times. One should compare the similar dialogues of Fontenelle, of Fénelon, and of Lord Lyttelton, as well as the 'Imaginary Conversations' of Walter Savage Landor; which, however different they may be in aim, recognize the work of Lucian as their model. But in gracefulness of style and felicity of incidents Lucian will be found unsurpassed by any of his imitators.

The selections here given are, with one exception, those in which we hear from our old friend Menippus. It is he from whom the ridicule and the mockery come. As in the world, so among the shades, the follies of men, nay, even their grave pursuits, are subjects for sarcasm and derision. The dialogues have been arranged out of their usual order, so as to present the experiences of Menippus in the lower world in something like what may be considered their chronological order.

## NOTES.

## 1. HERMES AND CHARON.

*Hermes presents an itemized bill to Charon, and demands immediate settlement.*

P. 132. 1. 1. εἰ δοκεῖ, 'if you please.' 2. ἐρίζωμέν τι, 'that we may not in any way have further misunderstanding about them.' 'Mayn't have a squabble hereafter about the items.' FRANKLIN. Fr., however, arbitrarily omits the τι, and inserts it just below, after ὀρίσθαι. 3. αὐτῶν: i. e. τῶν ὀφειλομένων. 4. ἄμεινον, κτλ., 'for it is better to come to a settlement, — there will be one care less.' 6. ἐντειλαμένῳ: sc. σοι. — πέντε δραχμῶν: G. 178; H. 578. 8. πολλοῦ λέγεις, 'that is high.' Said with reference to the five drachmas, nearly a dollar. Cf. Vitar. Auct. 26. 9. Ἀἰδωνέα: an epic form of Ἀΐδης. — τῶν πέντε: the article, because reference is had to the five just spoken of. — ὠνησάμην: Attic would have used ἐπιδάμην. 10. δύο ὀβολῶν: about six cents. 12. ἀκέστραν ὑπὲρ τ. ἱστίου, 'a needle for mending the sail': sc. ἐκόμισα. 16. τ. ἀνεωγότα, 'the seams.' — καὶ ἥλους δέ, 'and nails besides.' 17. ὑπέραν, 'halyard.'

P. 133. 1. καὶ ἄξια ταῦτα ὠνήσω, 'good, you got those cheap.' 2. ταῦτά ἐστιν, 'that's all,' etc. 6. καταπέμψη ἀθ. τινάς, 'sends dead to us in regular crowds.' 7. παραλ. τ. πορῶ, 'by a false reckoning of the ferry dues.' Charon had to account, according to Lucian (v. Char. 2, and below, 22, 3), to Aeacus for all the fees he took in. If the dead are numerous, he counts on being able to pocket something on the sly for himself. 2. 10. ὥς ἂν . . . ἀπολάβοιμι: for use of ἂν, v. G. 216, 1, n. 2; H. 741. For opt., v. Char. 1 (11, 1). 13. ἡμῖν: ethical, as frequently with such verbs. Cf. Char. 24 (31, 1). 18. νῦν δέ, κτλ.: it is amusing enough to hear the arch-undertakers, Hermes and Charon, complaining of dull times and the inferiority of modern corpses. But in the remaining words of this speech the humor passes into scorching satire. 23. ὥς εἰκασί, 'as they seem,' 'so far as I can judge.' 24. ταῦτα: viz. χρήματα.

## 2. DIOGENES AND POLYDEUKES.

*Diogenes commissions Polydeukes to bid Menippus come to the lower world, and charges him at the same time with an exhortation to the philosophers and the poor.*

P. 134. 1. 1. ἐπειδὴν τάχ. ἀνέλ., 'as soon as you reach the upper world.' 2. σὸν γάρ ἐστιν, 'for it is your turn,' etc. Acc. to the myth here followed, Polydeukes was the son of Zeus and Leda, while Castor was the son of Tyndareus. The former, therefore, was immortal; the latter, subject to death. On the death of the latter, Polydeukes obtained from Zeus that he might every other day exchange lots with his brother; so each lived one day in Hades, then ascended to the upper world. Cf. Dial. Deor. 26; Verg. Aen. 6, 121 ff.; Ovid. Fasti, 5, 699 ff. 3. Μένιππον τ. κύνα, 'Menippus, the dog'; that is, 'the cynic.' κύων was a nickname of the Cynics, from their filthy, negligent habits and life. Whether their regular name (κυνικός) was given to them for the same reason, or from the gymnasium (Κυνόσαργες), where Antisthenes, founder of the sect, taught, is matter of doubt. For Menippus, v. Introd. to Icarom. 4. Κράνειον: a cypress grove, near the eastern gate of Corinth, much frequented by idlers; a favorite resort of Diogenes himself. For the Lyceum, v. to Icarom. 21, end. 5. φιλοσόφων: G. 177; H. 583. 6. ὅτι: introduces direct quotation, and is not to be translated. 7. Διογένης: the famous Cynic. He lived through the greater part of the fourth cent. B.C. His habits were excessively plain and austere, his eccentricities innumerable. All that he disapproved he scoffed and ridiculed with utmost freedom. — σοι: G. 188, 3; H. 600. 9. ἐπιγελασόμενον: G. 277, 3; H. 789, d. 10. πολὺ τό, κτλ., 'frequent was the thought,' etc. G. 141, n. 7. 12. γελῶν: G. 279, 1; H. 798. 14. ἐκ μόν. οἴμ. διαγ., κτλ., 'recognizable only by reason of their lamentation, and the fact that they,' etc. 17. πήραν: v. to Tim. 57 (61, 8). 18. θέρμων, 'lupines'; a common article of food. Cf. Beck. Char. Exc. 1 to sc. vi. 19. Ἑκάτης δειπνον: cf. Catapl. 7. Hecate was a mysterious divinity of the lower world, who was credited with sending all sorts of evil spirits into the world at night, and who taught sorcery and witchcraft, and the like black arts. She was thought to haunt the places where two roads meet, and graveyards, and places where murder had been done. At the end of every month dishes of food were offered to her at the cross-roads, and this was carried off by the poor people. — ᾠὸν ἐκ καθαρσίου, 'egg of purification.' It was the custom at Athens to purify theatres and other

places of public assembly by small offerings of this sort. For other mention of eggs for this use, cf. Juven. 6, 516; Ovid, de Arte Am. 2, 329 f. **2. 22.** ὅπως δὲ εἰδῶ: elliptical expression; supply λέξον or εἰπέ. Cf. Vitar. Auct. 19. Cob., V. L. 108, would change ὅπως to πῶς. — ὁποῖός τις, κτλ., 'about how does he look?' **24.** ταῖς . . . ποικίλον, 'covered with patches of every conceivable color.'

P. **135.** **4.** βούλει — ἐντέλλωμαι: v. to Char. 9 (18, 10). **7. τ. μὲν δλον:** v. to Char. 2 (12, 6). **8.** ληροῦσι: this and fol. parts. predicative, like γελῶν on previous page. — τῶν δλων, 'the universe,' as frequently in Icarom. — κέρατα: v. to Cock, 11 (71, 22). **9.** κροκοδεύλους: the 'crocodile' was one of the most famous sophisms. Cf. Vitar. Auct. 22. It is put in the form of a tale. A mother besought a crocodile, that was running off with her child in his jaws, to be so good as to restore her boy. 'I will do so,' he replied, 'if you will answer with truth the question I shall propound.' The mother promises to do so. 'Tell me, then,' says the crocodile, 'am I going to give you back your boy or not?' What is the mother to answer? Whether one way or the other she will not recover the child. If she says 'you will give it up,' he answers 'your words are false,' and devours the child. If she says 'you will not give him up,' he gives up the child, and so her words are proved false again, and she must return it to the monster. In either case she cannot complain; he does not break his contract, for she does not answer with truth. The grammarian Aphthonius advises the mother to make the latter reply, and run off with the child which the crocodile must give up in order to convict her of falsehood. 'If she can run faster than the crocodile,' Wieland adds, 'this is the best advice, no doubt, so far as saving the child is concerned; but the sophism is still unsolved.' — καὶ τὰ . . . νοῦν, 'and practise the mind in asking,' etc. **13.** σὺ . . . λέγε, 'tell them from me to go howl!' **8. 17.** τί δέ, κτλ.: cf. Char. 20. **19.** ἕνα ὀβολόν: v. to Char. 20 (27, 3). **27.** πάντα μίᾳ Μύκονος, 'all quite alike.' Myconos, one of the Cyclades, the people of which were all said to be bald; whence the proverb. For other instances of the proverb, cf. Strabo, 10, p. 487; Plutarch, Symp. 1, p. 616 B. Consult the note of Hemsterh. on this passage. — φασί, 'as they say.' **28.** κάλλους: G. 180, 1; H. 584, f.

P. **136.** **4. 1.** Λάκων: inasmuch as he was the son of Leda, wife of Tyndareus, king of Sparta. **6.** εἰ δοκεῖ: v. above, 1, 1. **7.** ἐκλελύσθαι αὐτούς, 'they have become effeminate.' **12.** οἷς = τοῦτοις οὔς. — ἀπένεγκον: Attic would have been ἀπένεγκε. Cf. Veitch, p. 670.

## 3. CHARON, HERMES, AND DIVERS DEAD.

*Hermes brings a party of dead to the shore of Styx. Charon directs that before embarking they must lay aside all they had brought with them from life. Hermes stations himself at the bridge, and sees that this injunction is strictly carried out.*

1. With this dialogue compare Cataplus; and also Plato's Gorgias, p. 524 ff., which seems to have given Lucian many ideas both for this dialogue and Cataplus. 14. ἡμῖν: G. 184, 3, n. 4; H. 598. 16. ἤν τραπή ἐπὶ θά., οἷχ. περιτ., 'if it incline to one side, over we go.' For use of part., v. G. 279, 4, n.; C. 591, e, n. 23. γυμνοῦς: cf. Char. 20.

P. 137. 1. καὶ οὕτως, 'even in that case.' 2. τὸ ἀπὸ τούτου, 'from this time on.' τὸ adverbial. Cf. τὸ ἐπὶ τούτῳ, Char. 7 (16, 15). 5. παρὰ τ. ἀποβάθραν, 'at the ladder.' 2. 8. οὗτοσί τις ὁ πρῶτος ἐστὶ: notice arrangement of words. Usual order were, ὁ πρῶτος οὗτος τις ἐστὶ. οὗτοσί, 'this man here,' is purposely placed first. 11. τὸν τρίβωνα, κτλ., 'fortunately I did not bring my cloak with me.' οὐδέ emphatic. Cf. Char. 17 (24, 23). For τ. τρίβωνα, τὸ βάκτρον, and ἡ πήρα, cf. Tim. 57 (61, 8). 3. 16. Χαμόλεως: reference is probably had to a real character, though nowhere else do we hear anything about him. 19. αὐτοῖς φιλήμασι, 'kisses and all.' 4. 21. ὁ τὴν πορφύριδα: v. to Char. 9 (18, 7). 24. Λάμπιχος, Γελῶν τύραννος, 'Lampichus, tyrant of Gela,' a well-known city on the southern coast of Sicily. 27. τί οὖν; 'why, then?' repeats the previous question at the beginning of the answer, as we so often in English.

P. 138. 1. σοι: ethical; v. to Char. 1. 5. οὐκοῦν ἀλλά, κτλ., 'well, let me keep at least,' etc. 6. ἐφ'εστρίδα: same as πορφύριδα, just above. 5. 15. Δαμασίας: of Amphipolis, victor in the foot races at Olympia, Ol. 115. Cf. Lexiph. 11. 16. ζοικας, 'you look like him.' — οἶδα — ἰδών: ind. disc. G. 280. Hermes was patron of gymnastic sports. 21. ἐπεὶ, 'otherwise'; lit., 'since (if you don't) you will,' etc. 24. τ. κηρύγματα: the public proclamations of victory by the herald. 6. 30. τ. ἐντάφια, 'grave-clothes'; often very fine and expensive. Cf. De Luctu, 11.

P. 139. 2. ἀνεκήρυξε, 'proclaimed you'; viz. as benefactor. 6. τί . . . πάθοιμι: cf. Char. 2 (11, 23); Tim. 39 (51, 28). 8. 13. ὁ σεμνός, κτλ.: with this description compare Tim. 54 f. 14. βρενθυόμενος: cf. Tim. 54 (59, 4). 15. ὁ ἐπὶ τ. φροντ., 'lost in his thoughts.'

17. φιλόσοφος τις, 'a sort of philosopher.' Menippus speaks, as the philosopher—a man of his own class—appears upon the scene.  
 24. λόγους ἀκανθώδεις, 'thorny doctrines and involved speculations.'  
 25. ἀλλὰ καί, 'nay, even.'

P. 140. 2. ποία, κτλ., 'what galley of fifty oars could hold you?'  
 9. 7. πέντε μναί: something more than six pounds. 11. πέλεκυν τ. ναυπηγικῶν, 'a ship-carpenter's axe.' For construction, cf. Dream, I, τέχνην τ. βαναύσων. Frequent in Lucian. 19. βούλει—ἀφέλωμαι: v. above, 2, 2 (135, 4). 23. κάθαρμα: v. to Char. 10 (18, 29). 27. κολακείαν, κτλ., 'flattery, which served him many a good turn in his life.' 30. τ. ἄλυ. κ. τ. γεν., 'your freedom from regret, and your high spirits.'

P. 141. 1. μόνος τ. ἄλλων: v. Dial. Mar. 2, 1 (125, 4). 3. ἀλλὰ καί, 'but rather.' 10. 10. λύε τ. ἀπόγεια, 'loose the moorings.' 12. εὔθυνε τ. πηδ., 'mind the helm.' 13. εὐπλοῶμεν, 'fair voyage to us!' 11. 14. σὺ δ, κτλ., 'you who just had your beard chopped off.' 19. τὰ ποία: v. to Tim. 28 (46, 16). 24. ἐπὶ τ. σοφία, 'for his wisdom.' 27. δς ἔσπευσεν, κτλ.: Menippus committed suicide; so it was said. 12. 29. μεταξύ λόγων: v. to Char. 24 (30, 12).

P. 142. 5. κάκεινα: repeats the subject with strong emphasis. 6. ἀφθόνοις τ. λίθοις, 'with stones innumerable.' 8. τοῦτω: Cob., V. L. 229, changes this to τουτωί; otherwise article would be necessary with noun. 10. σὺν γυναιξίν: for funeral ceremonies, v. Beck. Char. Exc. to sc. ix. 13. 15. τυπτομένων, 'striking themselves.' — ὁπόταν, κτλ., 'when they shall gather to give me burial.' 17. γεννάδας εἶ, 'you are plucky.' 19. εὐθείαν ἐκείνην προϊόντες, 'keeping the straight road forward there.' G. 159, n. 5; H. 509, b, a. 21. προΐωμεν, κτλ.: said to his fellow-travellers after Hermes and Charon have started back. 24. τροχούς, κτλ.: allusion to Ixion, Sisyphus, and Tityus. Cf. Od. 11, 576 ff.; 593 ff.; Ovid, Met. 4, 457 ff.; Verg. Aen. 6, 595 ff.

#### 4. CHARON AND MENIPPUS.

*Charon demands his obol of Menippus, who flatly refuses to pay.*

P. 143. 1. This may be thought of as an incident in the trip just described. 1. ἀπόδος, κτλ., 'pay me your fare, you rascal.' 2. εἰ τοῦτό σοι ἥδιον, 'if it is any pleasure to you.' 3. φημί: v. to Dial. Deor. 2, 2, (119, 16). — ἀνθ' ὧν, 'for this, that,' etc. H. 518, b. 5. οὐκ ἂν

λάβοις : G. 226, 2, *b*; H. 722. — **τ. μὴ ἔχοντος** : G. 283, 4; H. 839.  
**13. μάτην**, 'to no purpose'; i.e. so far as Charon is concerned.  
**2. 17. νῆ Δι', κτλ.**, 'by Zeus, I'm in good business if,' etc. For *ῥανάμην*, v. to Char. 24 (31, 4). **19. οὐκ ἀπο. σου**, 'I shan't let you off.'  
**20. τούτου γε ἔνεκα**, 'as for that,' etc. **23. δέον** : sc. *ἐστίν*.  
P. **144. 5. μόνος τ. ἄλλων** : v. to Dial. Mar. 2, 1 (125, 4). **6. οὐδέν**, κτλ., 'that is nothing when the fare is in question.' **7. θέμις**, *fas*.  
**3. 9. χάριεν λέγεις**, 'a clever idea that.' **11. μὴ ἐν. οὖν**, 'don't bother then.' **13. θέρμους . . . καὶ τ. Ἑκ. τ. δεῖπνον** : v. above, 2, 1, end.  
**20. κούδενὸς αὐτῷ μέλει**, 'and he cares for nobody.' **22. ἂν σε λάβω ποτέ** : aposiopesis. Cf. Cock, 29 (88, 29). **23. ἂν λάβῃς, κτλ.**, 'if you catch me, my good sir, — ah, but you won't catch me twice.'

## 5. MENIPPUS AND AEACUS.

*Menippus, with Aeacus as cicerone, sees and converses with many of the ancient worthies.*

P. **145. 1. 1. πρὸς τ. Πλού.** : he courteously swears by the god of the lower world. — **περιήγησαι** : v. to Char. 1 (11, 13). **5. Κέρβερος** : the many-headed watch-dog at the gate of Hades. **6. Πυριφλεγέθοντα** : v. to Char. 6 (15, 11). **9. Ἑρινὺς** : avenging deities of terrible aspect, three in number, — Tisiphone, Alecto, and Megaera. **13. Ἰδομενεύς** : king of Crete, leader of the Cretans before Troy; Ajax, son of Telamon, next to Achilles bravest of the Greeks; Diomedes, leader of the Argives.  
**2. 16. βαβαῖ, κτλ.**, 'bless me, Homer, how the great heroes of thy songs lie cast upon the ground, unknown and ugly,' etc. **18. ἀμειννά . . . κάρηνα**, 'feeble heads, in very truth.' An Homeric expression; cf. Od. 10, 521. For *ὡς ἀληθῶς*, v. to Dream. 10 (5, 29). **20. Κύρος** : v. to Char. 9; where also Croesus. **21. Σαρδανάπαλλος** : v. to Char. 23.  
**22. Μίδας** : v. to Tim. 42. — **Ξέρξης** : king of Persia, and leader of the Persian hosts against Greece, 480 B.C. Just below, reference is made to the bridge of boats by which he crossed the Hellespont, and the canal by which he cut through the isthmus connecting Mount Athos with the mainland. **23. εἶπα** : v. Cock, 2 (63, 10). **25. οἶος, κτλ.**, 'but what a figure Croesus cuts!'

P. **146. 5. οὐκοῦν ἀλλὰ, κτλ.**, 'well, I will at least spit in the effeminate fellow's face, come what may.' **3. 7. βούλει ἐπιδείξω** : v. to Char. 9 (18, 10). **9. Πυθαγόρας** : v. to Cock, 4, and *passim*.



10. Εὐφορβε: v. to Cock, 17. 13. χρυσοῦς ὁ μηρός: v. to Cock, 18 (77, 20). 14. φέρε ἰδω: v. to Char. 4 (14, 12). 16. ὥστε οὐ τοῦτό σοι ἐδωδιμον: v. to Cock, 4 (65, 18). 19. οὐδὲν ἴσον, κτλ.: allusion to the Pythagorean dogma quoted in note to Cock, 4 (66, 10). 4. 22. οἱ ἄλλοι: viz. Bias, Chilo, Cleobulus, and Periander. 23. ἐπὶ δέ, κτλ., 'they are seven in all, you see.' 26. ὁ τ. φλυ. ξηγν., 'he so covered with blisters.' 27. Ἐμπεδοκλῆς: v. to Icarom. 13. 29. χαλκόπου: a mocking title of Empedocles, in allusion to the brazen slippers which he is said to have worn, and one of which, as the story goes, was thrown up by Aetna after he had cast himself into the crater. — τί παθών, 'how did you get the notion,' etc. MT. 109, n. 7, b.

P. 147. 1. μελαγχολία τις, 'a sort of madness.' 3. πολλὴ κόρυζα, 'great stupidity.' 4. οὐκ ἀνάξιον ὄντα, 'as you well deserved.' 5. ἐφωράθης γὰρ τεθνεώς, 'for it came to light that you had died.' It was alleged that Empedocles's reason for casting himself into Aetna was that there might be no witness of his death, and so he might be held to be a god. The slipper was the silent witness against him. 8. μετὰ Νέστ. κ. Παλ.: allusion to the next to the last chapter of Plato's Apology, where Socrates expresses pleasure at the prospect of enjoying in the after-life, without fear of censorship, conversation with those who had suffered unjust condemnation, or who had been distinguished for their great wisdom. Palamedes was one of the generals before Troy, condemned at the instigation of Odysseus on the charge of treason, and stoned to death. 5. 21. καὶ τὰ γε, κτλ.: cf. the similar marks of the *true* philosopher, Icarom. 5. — αὐτά, 'simply.' 24. ἀλλὰ ἐώρακας, 'but you saw in what manner,' etc. That is, it is no wonder the schools have degenerated, for you know what the founders themselves were. — παρὰ σοί: the dat. here after verb of motion, to mark the result of the motion, — 'came, and were with you.' 25. Ἀρίστυππος: the founder of the Cyrenaic school, who made pleasure the highest aim of life. Cf. Cic. De Off. 3, 33. 26. μύρου: G. 171, 2; H. 576. — ὁ δὲ τ. ἐν Σ. τυρ. θερ. ἐκμ.: it is a slander on the part of Menippus to imply that Plato played the courtier while at the court of Dionysius in any improper way. 28. φρονοῦσιν: subject general, 'people.'

P. 148. 2. οὐδὲν εἰδότα: Socrates said that the great distinction between him and other men was just this: they were all equally ignorant; but they thought they knew something, while he knew he did not. Cf. Plat. Apol. *passim*; and Cic. Tusc. Disp. 1, 4, 16. 6. 6. Χαρμίδης, κτλ.: disciples of Socrates. 7. ὁ τοῦ Κλεινίου: viz. Alcibiades.

9. οὐκ ὀλιγορεῖς τ. καλῶν: this is a little inconsistent with what is frequently said elsewhere in these dialogues. If all were equally bald and flat-nosed, and all that, there was of course no beauty. Lucian had better have left this scoff out. 10. τί γάρ, 'why, what,' etc. 14. ξοικα.— γελάσασθαι: v. to Char. 6 (16, 3).

#### 6. PLUTO, OR VERSUS MENIPPUS.

*Croesus complains for himself and others to Pluto, that Menippus with his jeers and gibes gives them no comfort in bewailing their lost grandeur.*

1. 21. παρικοῦντα: predicative. G. 279, 1; H. 798. 22. κατὰ-στησον, 'set him down somewhere (in quiet), or,' etc. Schaefer, however, changes to μετὰστησον, and Cob. and Fr. approve. 23. ὁμόνεκρος ὦν, 'who is your fellow dead-man.' Only found here.

P. 149. 8. τί ταῦτά φασιν; 'what do they mean by this?' Short expression for τί ταῦτά ἐστιν ἃ φασιν. 2. 20. οὕτω γινώσκετε, κτλ., 'rest assured that I shall never cease.' This said after Pluto has retired. For construc., cf. X. Anab. 1, 3, 6. 27. πάντων ἐκείνων: cf. Iud. Voc. 8, for similar gen. Usually the acc., as in Tim. 18. 30. κτημάτων: for this and the foll. gens., v. to Char. 13 (22, 15).

P. 150. 4. γνῶθι σαντόν: a saw accredited to Chilo. It was inscribed in golden letters in the Delphic temple of Apollo. 5. πρέποι γὰρ ἄν, κτλ., 'for 'twill be fine, sung to the accompaniment of groans like these.'

#### 7. MENIPPUS AND HERMES.

*Menippus asks Hermes to point out to him the persons famous when alive for their beauty, and moralizes, Hamlet-fashion, over the skull of Helen.*

1. 7. ποῦ δέ: with this we are introduced into the midst of a conversation. 9. κατ' ἐκεῖνο, 'yonder.' 10. Ὑάκινθος: a youth of Lacedaemon, famous for his beauty. How he was beloved by Apollo and Zephyr, and how the latter caused the discus of the former to veer so as to strike and kill him, may be read in Dial. Deor. 14. Cf. Ovid, Met. 10, 162 ff. From his blood sprang the hyacinth. 11. Νάρκισσος: son of the river god Cephissus and the nymph Liriope. He was untouched by the passionate love of Echo, and the gods punished his

heartlessness by making him fall in love with his own image reflected in a fountain. As he could not attain this, he pined away and died. Cf. Ovid, Met. 3, 341 ff. — **Νιρεὺς**: cf. Il. 2, 673, —

*Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἰλιον ἦλθεν.*

**12. Τυρώ**: daughter of Salmoneus, the beloved of Poseidon. Cf. Od. 11, 235 ff. **21. τουτὶ τ. κραν.** ἢ **Ἑλ. ἐστίν**: cf. Hamlet, 5, 1, — ‘Now get you to my lady’s chamber, and tell her, let her paint an inch thick; to this favor she must come.’ **2. 22. εἶτα**: v. Cock, 2 (63, 10). — **τοῦτο**: viz. τ. κρανίον.

P. **151. 5. τοιῷδ’**, κτλ.: Il. 3, 157. **6. εἴ τις βλέποι . . . δόξει**: v. to Dream, 8 (4, 23). **10. τοῦτο θαυμάζω, εἰ μή**, ‘I am astonished at this, that the Greeks did not perceive,’ etc. **12. πονοῦντες**: G. 280.

## 8. NIREUS, THERSITES, AND MENIPPUS.

*Nireus and Thersites appeal to Menippus as to which is the handsomer.  
He cannot tell them apart!*

**1. 20. τίνες καί**: v. to **ὅ τι καί**, Dream, 1. **22. Νιρεὺς κ. Θερσίτης**: the first the handsomest, the second the ugliest, man in the Greek host. For latter, cf. Il. 2, 212 ff.

P. **152. 5. ὁ τυφλός**: the common tradition of Homer’s blindness very cleverly used by Thersites to defend himself. **8. ὄντινα καί**: as just above, **τίνες καί**. **9. ἐμέ, κτλ.**: changed from Il. 2, 672 f. **2. 13. ἄρα**, ‘forsooth.’ — **διακρίνοιτ’ ἄν**: G. 226, 2, *ὅ*; H. 722. **18. ὀνειράτα**, ‘idle dreams.’ **19. ἐκεῖνα**, ‘your former appearance.’ **22. ἰσοτιμία, κτλ.**, ‘equality reigns in Hades, and all here are just alike.’ Death, the great leveller, does away with all the inequalities that so perplex thee in this world. In the after-life the distinctions that men make are unknown; ‘for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.’



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